Judas and the Chief Priols

Judas and the Chief Priols

Judas and the Chief Priols

Conspiring to Betray

Elizabeth and his Followers

O R.

An Apostate Convicted,

TRUTH Defended

In ANSWER to

George Keith's Fourth (False, Partial) Narrative, of his Proceedings Turners-Hall (against the Quahres) in the XIth Month 1699. And some other of his late Books.

In which his Apostacy from the Truth, and Enmity against it, is Manifelto His Deceit, Hypocrisic and Manifold Prevarications, are Discovered His False Quotations, Lyes and Forgeries, out of the Quakers Books, Detected His Gross Perversions, Mis-representations and Wrong Carastructions on them, Declared And Truth, and our Friends Sense, out of their own Books, according to Scripture, Cleared. His Opposition thereto, Contrary Sense, and Erroneous Judgment thereupon, Justice Retorted on him: And the said Principles of Truth, Opposed by him Confirmed and Vindicated out of his own Books.

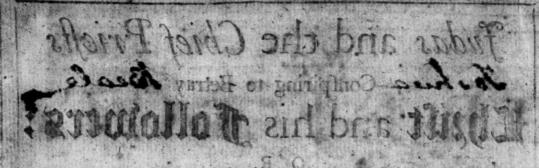
For the Sake of the Simple-hearted, By a Lover of Truth and Them, JOHN WHITING.

IN THREE PARTS.

With some other things, Annexed for his Consideration, to Answer if he co

Pfal. 56. 5. Every day they wrest my words: all their Thoughts are against me for Ev. Matt. 26. 14, 15. Then—Judas—went unto the Chief Priests, And said was the What will ye give me, and I will deliver him unto you? And they Coverant with him for thirty pieces of Silver. Gal. 2. 18. If I haild again the things have destroyed, I make my self a Transgrassor.

London, Printed for T. Sowle, in White-Hart-Court in Gracions-first, 1701.



An Apollute Convicted,

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Gence Nette Famen (Fall General) Namus ve. of la Proceedings and Paragra Half (again he he Loubeze) in the Nith Month 1699. In Auch and other of his later Books.

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For the Sake of the Simple hearted,

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With some office things. Auto yed for his Consideration, to think it he can feat to be the control of the contr

London, Printed for T. Soule, in White-Hart Care in Brecions-first, 1707.

Gen. 2. 4 of the Scriptures, The Chemistry words he the

cold. 17: sint of Men; as so what, at be made we of good things and code. Ping Read of the state of the s

45 Role) thing they wrate he soile to flance on the Day it T is a time for thee to be Serious, wherein true Religion (a diffinguishing Character of which is, to keep unspotted of the World) is Profused by such as James 1. once pretended to it, and the Practice of it, and Sincere Walkers in it. even Stag a and Ridiculiz d to Gratifie the Profane and beighten the Atheifm of the Age (which is too great already) as if there was nothing Certain or Serious in it.

All we defire of thee is, A Fair Hearing, and Impartial Determination; that is, That thou will please to Hear us in our own Defence, and take our Principles from our own Mouths and Books, and not from the Partial and Malicious Mouths and Pens of our Inveterate Adversaries, who flick not to Stiematize us with the foulest Standers, so as they may render us Heterodox : But if thou had'ft rather understand the Right of what we hold from our selves, than the contrary from our Adversaries; and in order thereto, peruse our des sing Just Defences, we doubt not of the Determination.

The Turning People from Darkness, to the Light of Chaiff within (as the Als 26. Apostle did) is rendred in Opposition to Christ without: And the Preaching and Afferting his Intward appearance in Spirit, taken in Opposition to his John 14. Coming and Suffering in the Flesh; Denying or Refusing the Teams of These 17, 18.

Persons in the Crinity as Unscriptural; as if we denied the Holy Three that hear Record in Heaven, &c. The bolding the Intelligible of the Spirit, 1 John 5.7 and possibly of Men, as guided by it, pretended to be held of Persons, as if they could not Err that pretend to it; who notwithstanding may or may not Err, as they are guided by it, or the contrary. Dettettion, or Freedom from Sin, as Attainable in the Life (or never) by the Power of Gad who Commanded it: As if it was in Man's Power to walk fo; or as if this or that Mat. 5.48.
Man was fo. Inditination by the Righteonfuels of Christ wrought in 18, 28 Rom. 5.18 well as what he wrought without as, rendred as if we denied the Benefit or Phil. 2.13. Merit of his Death and Blood, and expected it only by our own Works. Extolling the spirits Guidance, by way of Emmerce to the Scriptures, as the John so.

Ambor of it, and confequently the Primary or Chiefest Rule, though the

Scriptures are owned in their place, and Mens excling them in the room of the Spirit, only Reprehended: This is construed, as undervaling the Scriptures. And because we own Christ to be the allight to God, according to John 1.1.

Rev. 19. Scripture, and the Scriptures a Declaration of it, we are rendred, as Demers Rev. 19.

The PREFAC

Gen. 2. 7 of the Scriptures. The Quellioning, Whether the Breath of Life that God breathed into Man, whereby be became a Living Soul, is not part of God? Perverted: as if we held, the Soul of Man was for Disusing the Inventions and Tradi-Col.2-17- tions of Men, as to what, at bell, was but Ebadows of good things to come.

Judged as denying the Ordinances of Christ. From pressing Men to come Rom. 81.1 to know the Resurrection of the fast (that hath been sain) in themselves: 50hn 16. And the Judgment of Christ set up there, over the Man of Sin, and the 11. Pet. 4.6. Prince of this World judged out, as that which is most needful here, in order

Heb. 11. to a Forful Resurrection hereafter (more than with what Bodies they shall

35. Rife) that they may be able to stand in the Day of Judgment. This is rendered, as if we denied any Resurrection, Future Judgments or Rewards hereafter.

All which, the Lord knows, is Grofy Perverted from our Right Senfe and Meaning, to render us Criminal and Obnoxious, as well in these as many other things (as in the following Freatife is abundantly manifested and cleared) and fuch as have fittle Religion themselves, are made the Judges of it, by some late Procedure of G. K. &cc. by ftirring them up to give Sentence, by their Shouts and Laughter, more like a Bull-baiting than a Religious Affembly, for want of a Verditt from a more Serious Auditory; and yet blame the Quakers for not engaging in such Routs, and Riotous Affemblies, that tends rather to Profane all Religion, than Confirm or Edific any in that which is true.

So that we may now fay as the Bfalmist did in his day, If it had not been Pfal. 124, the Lord who was on our fide, now may Hrael fay: If it had not been the Lord who 1, 2, 3, 4, was on our fide, when Men rose up against us: Then they had swallowed us up quick, when their Wrath was kindled against us. Then the Waters had over-wholmed us, the Stream had gone over our Soul.—Wrath is Gruel, and Anger is

Prov. 27.4 Outragious; but who is able to ftand before Envy? faid Solomon.

.81.51

In the former Times of Persecution, when the Enemy had Power to went his Enmity against us that way, there was sittle Noise then of Writing or Disputing against the Quakers in particular, especially from the Church-Party, but to run down all Diffenters in general that could not fquare their Confeiences by their Constitucions, though never to Consciencious to God, and Peaceable towards the King; whose Innovency, no doubt, at last, gaining Credit in the Hearts of many, even of some that had been their Persecutors, turn'd the Scale on their side, for Liberry of Conscience (for which we are, and have been, Thankful.). And so the Devil coming to be bound up again for a Scalon, from acting his Scene that way as formerly, and being prevented of his End therein, he hath ever fince been Inventing other ways to do Mifchief in this time of Liberty, stirring up his Agents by Publick Opposition; and not Content with what he could fin up from without, he hath also endeanoused to draw \$4H.0.1.3 -de triol some from the Simplicity of the Truth by turning them anto Pables; and to Lift themselves in his Service, to Promote his Work of Opposition against the Truth (that tends to by and his Kingdom) to Prevent, if by any means he could, the Progress of it, or any more from Joyning with it; and even to shake the 2Tim-4-4 Fairb of them that do remain, if pollible. F. Bugg.

The PREPACE.

f. Bugg, an Old Apollare, who broke from Truth Twenty Years ago, because S. Cater would not give him 15 h which he had no Right to, turn'd Oppoler, and was busie at his Work from the beginning of it, and since hath gone a Begging. The Baptists of Deptford, and Arbenian Authors, followed; which being Vanquished, G. Reith, who once knew better things than them all, taking Disput, because he could not have his Human in every thing, comes up to try his Forence. The Snake Creeps out of his Hole next after him; and the Norfolk Priests brings up the Rear; who though they have been all fairly Encountred, and Defeated, will be Rallying again, and Skirmishing; to whose Honour, or Dishonour, time will best shew; though it is the Churches Exercise at present: But he that bath delivered out of the many Troubles and Tryals of Persecutions and Reproaches formerly, when our Bodies were Impri- fobs \$1 9 fored, Goods Spoiled, and many's Blood Spile in the Streets like Water, will, we doubt not, deliver still, from the Malicione Tongues and Pens of our Implacable Adversaries, in this day of Jacob's Troubles, wherein, like the Chil. Plal. 137dren of Edom, in the day of Jerufalem, they are even crying, Rafe it, rafe it, even to the Foundation thereof. And wherein the Enemy being in great meafure prevented of venting his Spleen on their Perfons, would now, what in him lies, lay waste their Faith, by sirring up his Agents to Malign and Reproach the Principles and Practices of God's Faithful People, by all manner of Lyes and Calumnies; but Bleffed, faid Christ, are ye, when Men shall Revile you and Per-Matts. 5. Secute you, and shall say all manner of Evil against you falfely for my name fake. Rejoyce, and be exceeding glad; for great is your Reward in Heaven: for so per-secuted they the Prophets which were before you.

So that there is no new or strange thing hapned unto us; The Disciple is not Chap. 10.
above his Master, nor the Servant above his Lord.—If they have called the Master 24,25.
of the House Beelzebuh (a Blasphemer, and what not) how much more them of
his Houshold? And if they do these things to the green Tree, what shall be done to Luke 23.
the dry?

And in which Evil Treatment, as I said, several Apostates that went out from me, 1 John 2. because they were not of m; are now the Chief Agents, according to the old Proveth, that One Renegado is worse than Three Turks: But here the Scripture is: sulfilled, that of your own selves shall Men avise, speaking perverse chings, to draw Asts20.30 away Disciples after them. But to the Lord, the Righteens Judge Of Heaven, and Earth, we commit our Crusse, who will, we doubt not, in due time, arise to plead out Innocency, now as well as formerly, and Ease himself of his and Is. 1. 24. Our Adversaries, and avenge himself of all his and Zions Enemies, as he comes to Zech.9.13. bend her Sons for himself, when he shall come in Ton thousands of his Saints, to jude 14.15, execute Judgment upon all, and to convince all that are Ungodly, of all their Ungodly Deeds, and hard Speeches against him and his People; who, as they keep their Eye to him, and his Truth in their Inward Parts, will confound all their Enteries, Is. 54.178-and no Weapon that is furmed against thee shall propers and every Tongue that shall rise against thee in Judgment, thou shall propers and every Tongue that shall rise against thee in Judgment, thou shall every and every Tongue that shall rise against thee in Judgment, thou shall every faith the Lord.

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Many and Various have been the Wiles and Contrivances of the Enemy, since the Truth broke forth, to put a fop, and binder the Progress of it; sometimes more fecres and bidden, and other whiles more open and manifest, either by open Force and Persecution, or else by more specieus Pretences of Opposition; but the Lord hath biosted and frustrated it all hitherto, and prospered his Truth; so that one would think, our Adversaries should see by this time, that all their Designs are Ineffectual to binder the Work of the Lord; and that there is Numb. 23, no Inebantment against Jacob, nor Divination against Israel: And yet so blinded.

23. are they, by the Enemies of their Souls, that they will not cease striking (like the Fly at the Light of the Candle till he burn his Wings) though ever Rom. 8.28. so Ineffectival; and all their Evil Designs turned to the Good of them that fear

God, the Advancement of his Truth, and their own utter Disadvantage in the End.

And as for this Controversie, it is not worth breding, were it not that the Ad-Deut. 32. versary would behave himself proudly, and boalt, that his hand hath done this, 27. and who should him Controle; and count himself Wife in his own Conceit,

Prov. 26. if he was not Answered, in some sense, according to bu Folly; for it is my s. Faith, that it will all wanish away like Smoak and Dust before the Wind, as Rogers and his Companies Opposition, and Parrot's and his Companies did before him, that their place is hardly any more to be found: And so it will be as to him, and the Truth doth and shall shine forth in as much Brightness, Glory and Parity, as ever, notwithstanding all Opposition; and many do and shall slock to it, as the Doves to the Windows, seeking the Lord, and enquiring the way to

Is. 60. 8. Zion, with their Faces thitherward: Yea, perhaps, the more to see whether Jer. 50. 5. those things are so or no (as they did in the time of the Baptists Controversie, who lost ground by it, and have ever since) so that all their Work shall and he was a like the Chaff of the Suggestion.

Pfal. 129 floor, and wither as the Grass upon the House top, wherewith the Mower filleth not bis Hand, nor be that hindeth Sheaves his Bosom; neither do they which go by say, The Blessing of the Lord be upon you; we bless you in the Name of the Lord.

Who not being Content with the way of his own choofing, to shew his Spleen in Print (having spent his Stock that way) must invent new ways to vent his Malice, by appointing and holding Stages of Contention, under Pretence to discover the Quakers Errors out of their own Books; and make his Boost, if they will not follow him, as if 'twas for fear, when 'tis only because 'tis beneath them to take so much notice of him, being so Litigious, that nothing will satisfie him.

And the Errors he pretends to discover out of our Friends Books, are rather his own Perversions, than any Real Errors in themselves, rightly understood, and mostly the same that hath been formerly objected by other Opposers, and which he vindicated in many Books, particularly his Way Cast up, Rector Corrected, Truth Defended, and Serious Appeal, which if the Reader will please to peruse, he will find the very same things cleared, that he now Clamours at; tho, to hide his Deceir, he pretends he did not know they held such Errors; and yet could vindicate them as sound, and never Retracted it to any purpose, much

less Refute what he writ in their behalf; what an Adversary must be then be, to go against his own Knowledge (and bely it too) and yet cannot Answer or Resute his own Books, nor seldom touch at them, as if they were

Truth fill.

And it's plain, it is not so much the Text as his Comment that makes the Errors, for if the Quotations were so Erronious (as he pretends) without his Constructions, what need of all his Notes and Remarks, to wrest and pervert them to the Sense he would have them, if they would do without it: And that they will bear a better Sense than he now would wrest them to, is plain, by his former Vindication of them. Let them then Print as many Quotations out of our Books as they will, with the adjoining Matter, before and after, without injuring the Sense, by bits and seraps, here and there, that People may

take their Sense together, and we'll venture it.

So that I have not, nor shall not regard all his Clamour and Evil Suggestions. which out of his own Euil Heart he Feigns and Forges against the Trush and Neh. 6. 8. us; nor did I intend, especially at first, to Answer all his Cavili and Perverfions that might be Answered, but only some of the Chief or Principal Heads. as to the Quatations, by clearing their Senfe, whereby the Invalidity of his Perversions might appear; but finding his Abuses to many, and redoubled, effeccially about Christ's outward and inward Appearance and Suffering, Justification, &cc. I could not well let it pais, without taking more notice of it than I at first intended; which was, indeed, mostly to have vindicated the Dead. leaving the Living to Answer for themselves, particularly G. Whitehead and J. Wyeth, being sufficiently able to their own Defence, and being loath to thrust. my Sickle into their Harvest: But G. W. being ingaged in another Affair. and feeing him often grafty abused, I could not pass it over, without descending more into it; to that the Strength of his Book is hereby broken (and if I. should say all his Reft, I should not say much amis, this being the Sabherein sufficiently cleared, to an Impartial Reader, and such I hope I shall meet with, and to such only I dedicate it) boping they will take our Explanation. of our Friends words (which is but Reasonable) as well as his Percerfiens. And the Quotations, to Currail'd, Clip'd, Mammock'd, Mangled and Falfifed, as is herein dessiled and obvioued, that his Credit (and the Priefts that ampled the Truth and Exactness of them) is spoiled to such as are of any Credit, or stand on it in fuch things; and would not have their Sober Neighbours abufed at any rate, right or wrong, but had rather Truth than Fiction did prevail to whom only I appeal in our Just Defence, even fuch Noble Bereams as will fearch Acts 175.

But for the rest, who are pre-possess d, and will easily be decrived and earned away with Noise and Clamour, however Folle, or whatever the Event will be, I have little to say to such, or bopes of Justice from them, but leave them to the Lord (to whom we Appeal and commit our Cause) and the Judgment of the Great day, when every thing shall be made manifest as it is, and the Secrets of all Hearts shall be Revealed, and all receive a Recompense accordingly. Romans

And

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And what is herein done, is more for the fake of others, than G. K's, that none may be any more deceived by him, whom I count obdurate, and past Cure, without a Miracle, his Enmity and Perversions being to Great and Wil-

ful; but to the Lord I leave bim, to deal with him.

And if he should sourn at my calling him Apostate so much (which is his Fust Character) besides the evident Demonstration thereof herein, particularly First Narr. in the Introduction; and his granting it, if they can prove him to hold any Doctrine, contrary to his former Principles; See p. 54. (as I have proved,) I would Query of him, Whether he did not tell some before he left Pensilvania, That if they did hear be did to among the Presbyterians, or Baptists, they should not say be was an Apostate for that; but if they did ever bear that he did put on a Priest's Gown, and go into a Pulpit, then they might say he was an Apostate, (or to that purpose.) And this he hath now done, and therefore an Apostate by his own Rule. And for my charging him occasionally with conforming, &c. for a Livelibood, &c. besides the Evidence of the thing; and also what one hath Primed, that he faid to him. I would only put it to him, whether he did not fay to some, or one of his own Party, on London-Bridge, but the very day before he put on the Gown (or while it was making) when they told him, That they did hear he was going to put on the Gown: And would have perswaded him to the contrary; asking him, Why be would go to Conform, and put on a Prieft's Gown at Threelcore Years old? Whether it was for a Livelibood? (or to that purpose.) I say, When ther he did not fay, Why; What would you have me to do? Would you have me take my Wife and Children, and come to your Doors a Begging? (or to that effect.) And yet in one of his Sermons, he would fain evade that Scripture, of being put into the Priest's Office, that be might eat a piece of Bread; 36, which is fo plain, and verified in him, he having faid, fome time before (as I heard) That be feared Poverty more than Death; not that he, or any Man, is to be despised for their Poverty, were they ever so mean; nor is that any Argument against a Man, did he not presend Conscience in the case when it's so plain, 'tis only for his Interest; and that it was not in Love to the Church of England, more than us, in the ground only for his Advantage, is as plain. I would (once more) ask him, Whether he did not, on occasion, confels, That be felt more of God in the worft Meeting that ever be was in, among the Quakers, than the best among them: And as if (being under some Obligation to go once more) that should be the last time. Let him deny this if he can: So that out of his Mouth he is Condemned at a hi would not be understood to Reflect on the Church of England in general (having made a diffinction in this Book) or any in particular, any farther than they have concerned themselves with him against us, by joyning with him, and promoting his Malicious Defigns, and so intitled themselves to all his Exorbitances; who bath not only violated our Principles against his own Knows ledge, but would also our Persons and Estates, by Exposing us to Sufferings

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P. 15.

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The BREFACE

Nor would I Rub on the Old String of Perfecution, any farther than any shew their Inclinations that way, and that they are of the same Mind and Spirit fill, by Envying our Liberty, and Indeavouring, all they can, to diffurb our Peace, while we are Quiet in the Land, and neither giving nor taking Occafion against any; notwithstanding which, and our Inoffensoeness, even to our very Enemies, there is a Malignant Faction, who feek nothing more than our Ruin, if the Mercy of God, and Wildom of the Government, prevent not ; and only, for endeavouring to turn them (as the Fuft Man did his Neigh Gen. 1947.

bours) from their Evil Ways.

And if any should take Offence at the Title, or Chief Priests in it, as Con-(piring with Judas to betray Chrift, &cc. as I never intended it of all that are called Priefts, believing some to be more Simple and Honest (only an Envious part) fo on the other hand it's as certainly design'd by some (of which G. K. is Captain, as Judas was of the Band from the Chief Priefts to take Christ out- John 18.2. wardly) fo thefe to betray Christ in his Inward and Spiritual Appearance, and to Invalidate it what in them lies (though as Real an Appearance as the Out- Ch. 14: 17, ward, and as fully witneffed unto in Scripture) as ever the Chief Priefts did in 18, 19, 20. his outward Appearance in Flesh, and his Followers also; for as they Re- Ch. 15, 4,5 jested him, and Crucified him in the Flesh, so have many, and would these Rom. 8. 10, in Spirit. And that this hath been G. K's Design, and the Priests that joyned 2001.13.3.5 with him, by endeavouring to fet his Inward Appearance in Opposition to his Gal. 2. 20. Outward, his Narratives and other Books too evidently shews, in opposing all Ch. 4. 19. the Testimonies to Christ's Inward Appearance, he can find in our Friends Books Phil. 1. 20. to that purpose, as this Answer sufficiently makes appear. So that as Julian Gal. 1. 27. the Apostate would have extinguished the Profession of Christ in the Outward, so Heb. 9.28. would G. K. &c. as to the Inward, which is equally Pernicions, and for which Rev. 3. 20. the Envious part of the Priests hath joyned with him, who notwithstanding their Loud Pretences to Faith in him, as to his Bodily Appearance, are as Really Crucifying bim afresh to themselves Spiritually, as ever the Fews did outwardly; like their Fore-fathers, who cryed up Moles and the Prophets, yet Crucified the Son: And yet when they had so done, were not satisfied, except they could Extinguish his Witnesses, and Followers.

And if G. K. thinks I wrong him or them herein, let him produce their Testimonies to the contrary, and for every Testimony he shall bring out of their Books, to Christ's Inward Appearance (seeing it is a Trust that he will hardly yet dare to dem in plain words) I will, if God permit, bring two (to his one) out of our Books to his Outward Appearance. So that it will at last appear, we own him more in the Outward, than they do in the boward.

And for any Expressions in our Friends Books, concerning the Flesh and Blood of Christ within, that he Cavili at, it is only Spiritual; and the Flesh and Blood of Christ, which he declared came down from Heaven; and John 6. which he gives for the Life of the World, and them that eat thereof shall live Verse 52. for ever; and was never meant of his Outward Flesh or Blood, nor in eppofition to it; or so understood, I think, till G. K. came, tho' many formerly understood it not, saying, How can this Man give us his Flesh to eat? And so

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John 6, 48, went back, and followed bim no were, as some do now: Fet this must be 50, 51, 53, 53, 53, 53, 54, 65c. known Inwardly, as the Bread of Life, and fed on, that we may live thereby, Heb. 10, 22, and the Blood Inwardly to sprinkle the Conscience from lead Works; and not to 1 Pet. 1.2. Invalidate the Outward, or in Contradition to it; but for the Accomplishment of the Effet or Benefit of it; to Reconcile which (wie. the Inward with the Outward, or Christ within and without, and the Benefit of his Coming in both) from G. K's Percensions, and shew the Harmony of it, according to Scripture, hath been my bief Defign in the following Treatife; which that thou may if Reader, come to know the Benefit inwardly of Christ's outward Appearance and Suffering, and the Power of bis Resurrection, even to come to the Knowledge

I Tim. 2. 4 of the Truth, as it is in Jefus, Receive it in the Love of it, and walk and abide in it, that thou may it be Saved, is my true defire for thee, as for my felf.

I have only to Crawe the Reader's Excuse, as to the length of the Book, and time of Publication, the occasion of which is chiefly the Quotations, many of which being falle, I was forced to Recite the true to fet it right; and many so elip'd and curtail'd, that I was glad to inlarge them for Explanation, and also Confront him with hic former Judgment on the same Points, which I thought proper in the case, to see if he would believe himself when he spoke the same things (even in that which he dares not yet demy) if he will not, there is little bopes that he will believe us; and no wonder he opposes our Friends, when he's at variance with bimfelf, and yet pretend to hold the fame things fill; and likewise our Friends Judgment for Explanation of their Sense on every Head, which I hope may be of use to others. And faffly, The Collection out of bis own Books, which I promised, to shew how he held the Came things, though he would day it, yet dare not Retrail the whole much less Refute it; these things have fivell'd the Book much beyond what I intended; but if any are offended at the bigness of it, and lift not to read it they may leave it; for except I had pasi'd by many things that deserved notice. I could not well make it shorter. And for the Time, I must confess, it hath been longer, as to the Publication, than I expected, having been a confiderable time in the Prefs, yet the greatest part of it was writ several Months ago; fo that some things, especially towards the beginning, may not feem to well adapted to the present time, but with this Advertisement I hope it will be well enough understood. So, Reader, to thy Serious Perufal I leave it. wilbing thee the Benefit of it as I intended it; and then I shall not betbink my Time or Pains in Writing it, nor thou thy Expence or Time in Reading it: And that thy Understanding may be Informed, to as to discern Truth from Error, and to Prove all things, and hold fast that which is good, that God may be bonoured, his Truth exalted over all, and our Souls may have the Comfort of it in the End, is the Real Defire of

London, the 30th of the 11th month bus and the Thy Sincere Friend

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A TABLE of the Contents and Chief Heads, by way of Question, as expressing our Sense, and answering to the same, for G. R's and others Consideration.

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Fudas

Judas and the Chief Priests

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The Introduction.

Hereas G. K. (who having, through the Enemy's Temptations, forfaken the Right Way of the Lord (in which he walked with the People, called Quakers, near Thirty Years) and broke Immed. the Bond of Love and Unity, and cast the Law of Friendship behind his Back; Rev. which, while he walked in the Truth, was Precious to him; and to by his Page 40. Contentions and Unruly Behaviour, Excluding himfelf from our Society, and in the Enmity of his Spirit, endeavouring ever fince to Expose his Old Friends to the Contempt of the World, and Rage of their Adverlaries, to Collogue with the Church of England, and gratifie his own Spleen, and his Apostate Bretbren) lately Erected another Meck-Court of Judicature at Turners-Hall, as his usual manner has been for some Years last past, under Pretence to discover the Errors of the People, called Quakers, out of their own Books (which, till the Enemy opened his Eyes, he pretended not to see, but vindicated in many Books, as much as any (as anon shall appear) the now having made Shipwrack of Fairb and a Good Conscience, he would destroy all that ever he hath done, and build again the things he hath destroyed, and fo make himself a Trangressor; and even, if he could, pluck up the very Te-simony of Trush by the Roots, that it might never grow more; (so instable are Satan's Incendiaries (when the Lord gives them up to their own Wills) till they fill up their Measures.) And in order thereto Published an Advertisement, Desiring G. W. J. W. and their Brethren of the Second-days-Meeting at London to be prefent, or any others who think themselves concerned; who, if they had any thing to offer, in their own or Brethrens Defence, Should be fairly heard.

Which how well he performed, will appear anon.

The Parties abovelaid, chiefly concerned, declining it for leveral Realons, as in 7. W's and other Papers, distributed at the place appears; but some others happening to be there, to observe Passages, not with an Intent to

2 Kings 8.

ingage him (it being beneath them, to Contend with every Dog that Bark at them) a Comparison the more warrantable, for that, had it been told him in time past, that he would have done such things, he would (I doubt not) have answered with that Syrian, Am I a Dog, that I should do these things? As also because the best Reasons are Insufficient, against a preposles'd Adverfary; but observing his Extravagancies in many things there afferted, (hereafter touch'd) could not but make fome Observations on it, now and then, (and in which, among other things, he was proved a Lyar in one notorious Inflance (hereafter mentioned) and so of the less Credit in others; who, notwithstanding his Promise, of being fairly beard, if they had any thing to offer, was menaced with the Marshal, to be pull'd down; and stirring up the People to Lightness against them, to gratifie the Priess, and their Rude Followers, of which there was many there, with Crife, and Bugg, and other Apostates his Assistants: But not having time enough to vent his Spleen, he Adjourns till that day Week; and yet he, or some of his Party, put into the Flying Post, (alias, Lying Post) That having had a large Debate with the Quakers, in which his Arguments was judged the strongest (which shall be tryed hereafter) but some of the other Party, being desirous of another Opportunity, it was granted to be again next Week. As very Lyes as could be invented; and thews what Refuge of Lyes his Caule is supported with, but that will be fivept sway, and the Lyar is for the Lake: But the Author hereof being there at the first, and observing his Extravagancies in his Assertions, though meer to be there again, intending to have read a few Quotations out of his Books, on the feyeral Heads debated at the end of the Meeting, which he had collected on purpose, to have Convicted him in that, as well as in other things; he having afferted, in the beginning of the former Meeting, That he could truly fay, he never believed many of those Dottrines apposed by him: But offering to speak in a Case that Crasus his Dumb Son could hardly have been filent in, viz. That the Quakers denied the Body of Christ, to be any part of Christ: Which putting him upon the proof of, where the Quakers had ever tooke or writ to, knowing he could never prove it, nor did not a tho' Bugg also pretended, be would prove it, but could not. He was again menaced with the Marshal, and to be pull'd down: And what a Priviledge it was to fland and speak there, (as if it was a Court of Judicature indeed; which if it was a Lawful one, a Man might speak without danger;) and that if he had spoke but half so much in a Quakers Meeting, he should have had half a dozen upon him to pull him out. But being ask'd, if ever they did pull him out. he could not fay they had; but pretended he would come and try one day or other: Tho' I would have him know, we have better Arguments than Clab-Law, Truth being ftrong enough for its own Defence, without fuch Force. And the Foorm, on which I flood, being foon after over-turned on purpose, and fo being laid on the Floor amongst the Throng, which was so great and dangerous too, that thinking it impossible to make use of the Books to the Purpose intended, and being unwilling to be beholding to him for the Priviledge of speaking there on his Courtesie; as also seeing whatever was offer'd,

offer'd, to little purpole, among fuch a Rude Company, more like a Bullbaiting, than a Religious Affembly, chose rather to withdraw; and to left him, referving his Quotations till another time, which now are hereunto annexed, for his, and his Parties perufal, if by any means they might be awakened to fee their Apoltacy, and where they are would nedw or wew sill

However, for Sober People to judge of him, and his Prevarications, who yet, it feems, could not end his Work, but adjourned again till the next Week, and then declared for the Church of England, as he also did the Meeting before, where, it feems, this Wandering Bird is like to Perch at prefent; in hopes of Promotion; some of his Followers, as they say, dropping off from Turners-Hall, where he bath Turn'd fo often, like the Weather-cock, to and again, round about, till he is Turn'd quite back again: It's time to feek new Quarters; and now he is Turn'd to the Church of England, if they'll Receive him, and Confide in him a that being the Wind that blows fairest at present, and the Quarter from whence he is likeliest to Reap the Gain he seeks; and is since made a Priest; and in Expectation of a Benefice, as I hear, if he can get one; as Denies, when he forsook the Truth, to imbrace the present World, became an Idel-Priest at Thessalonica. I will not wish him or them much Comfort of their new Acquaintance, believing neither he nor they will find much in it: It was thought some time, that he would have fell in with the Baptifes, as best suiting his Notion of Water-Baptifm, first held by him; but the Wind of Promotion not blow-ing to fair from that side, as the present Quarter he expects his Gain from, he is ready to fall in with them, (fo that now Sprinkling will do) and will, with the no doubt, with the next that come, if he can mend his Market; as other Mercinary Men do, who Fight for their Pay, and Write for their Living they that give them most, may have their Service: But according to his Work, his Reward will be, from the Hand of him who judgeth Righteoufly.

And finding my Name made mention of, in his Narrative, in relation to what I there faid, tho' little to the purpose for which I spoke it, nor hardly in my own words, but clip'd and mine'd like all the reft. I could not well let it pass so, without setting of it right; and also found freedom to anfwer fome Pallages, as to feveral Friends deceafed, having most of the Books by me, made mention of by him; and know the Passages and Circumstances of them, as G. Fax, E. Burrough, F. Howgil, R. Huberthorn, &cc. believing they were Upright Faithful Men in their days, and fuel as turn mongeto Righteenfress, do, and shall shine, as the Stars, for ever and every notwithstanding all the Dust which he endeavours to raise, to darken their Memories, which will all vanish away, the they cannot now answer for themselves, (but by their Books) but the Living can (who, I hope, will lay it to Heart) to whom, therefore, I shall mostly leave their own Defence, if they shall count it worth their while; nor defiring to Answer to every Particular in it; nor shall I so much regard his Perverse Constructions on them. But having cleared the Text, the Comment will fall of it felf, knowing 'tis possible for Men of Perverse Minds, to mis-represent and abuse the best things, and

Books, as Atheifts do the Scriptures, &c. Of which many Inflances might be given; but before I come to the Narrative, I must yet premise a few words. Concerning the State of the Controversie; which if any count too Prolix. I hope the Matter will excuse it, for the opening things, and clearing the way to what follows.

Concerning the State of the Controversie.

Now as to the beginning of this Difference: He taking Difgust against fome Friends in Penfilvania, for not having his Humour in fome things, in indeavouring to impole Methods upon them beyond their Freedom; he indeavoured to pick occasion against them about their Doctrine, especially as to the Preaching of Christ without; because they did not Preach him as he would have them; and pretended, as I have understood out of his own Books, to have a Vision, to Preach Christ more in the Outward, (tho' he had, by Word and Writing, sufficiently before) which, whether it was a true or falle one, I shall not determine, the End will manifest it: But this F know, that if the Enemy can keep Peoples Minds bufied, in Contending about the Body of Chrift, (as the Devil about the Body of Moles) and neglect the Inward Work of his Spirit in their Hearts, that he may keep his place there, he's well enough pleased, Let them Contend as much as they will about him in the Outward. However, from his exceeding therein (as a see was to Man may in a good Matter) and too nicely difting uishing between Christ within, the City of and Christ without (contrary to his former Tellimony hereafter mentioned) might give occasion to some (as doubting it might tend to draw too much P-125,137 from the Inward to the Outward) to reflect on him, as if he Preach'd two Christs; from whence came that blind Polition, That the Light within was not sufficient, without something else? A Term Friends did not use (and ver elfewhere confesses, the Light within to be God, the Hely Spirit, yea, Christ.) So that People knew not what to make of it; but Friends faid, That Christ

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Grounds.

P. 3.

he, in time past, afferted as much as any Man. And for my part, I will freely declare, having been Conversant among the Quakers from my Childhood, and can remember longer ago than G. K. was a Quaker, and have had Intimate Acquaintance with many of the Eminent if amongst them for many Years, and heard their Declarations, and read more of their Books, than ever G. K. faw perhaps; that I never heard, or found, that they did in the least slight or undervalue Christ's Coming, and Suffering in the Flesh, or the Fruit and Benefit of it, in order to Salvation ; but only that People had made the Historical Belief of the outward Trans actions of it, all their Faith, that they counted necessary to Subvetion, and had neglected the InwardWork of it; therefore were they raifed up of the Lord to turn Peoples Minds to the measure of Christ's Spirit in themselves. as the peculiar Dispensation of our day, that thereby they might come to

the Light was sufficient, viz. to lead to God the Father of Lights; and which

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know and partake of the Benefit oi it, being that third and last Dispensation of Christ in the Spirit (as G. K. elsewhere " calls it, and pleads for) that fuc * Refutant ceeded Christ in the Flesh, as he did Moses: and the Apostle says plainly, on, p. 11, Though we have known Christ after the Flesh, yet now benceforth know we him no 12, &c. more, 2 Cor. 5. 16. which had it been in a Quakers Book, fad Work would be made of it; for I know none that do exceed it in that Point, and yet doubtless the Apossle did not speak it, to undervalue the Coming and Suffering of Christ in Flesh; but only that they should not depend so much on the Historical Belief of it in the Outward, as to neglect the Inward; which more nearly concerned them. And this is all that can be made of whatever the Quakers have faid or writ; yea, what if they should fay as Christ did, John 6. 63. It is the Spirit that Quickneth, the Flesh profiteth nothing. It would hardly be born; and yet they never faid more for Substance; and most of the Quotations that he read, is plain enough according to Scripture, were it not for his Perverse Interpretations on them, wresting of it as Evil Men do the Scriptures, for their own Ends (tho' to their own Defruction.) And where any Pallages are not to plain, or well worded, as it behoved in the case, by G. K's own Rule, " If it can be found by com- serious paring their words one with another, that their Sense or Meaning is Appeal, found, tho' not altogether to fafely or cautiously worded in every respect, P. 7. Charity is to be allowed, and the best Construction ought to be given to their words; or they themselves, or their Priends for them, in respect of their absence, or decease, who did best know them, ought to be allowed to give their Sense of them. And this was his Judgment but eight Years ago; and confess'd to me at Reading two Years ago, tho' now he acts to quite contrary, by giving the worst Sense he can; And durst he fay, as I then put it to him, that G. F. meant, that be that bath the same Spirit that raifed up Jesus Chrift, is equal with God, without distinction; which he could not fay, only pretended F. Howfill vindicated it, which he did not in the same Terms, as is hereafter shewn, or some others now alledged by him: Or durst he fay, That he knew them and their Sentiments better than G. W. or W. P. &c. I trow not.

He pretended, at Turners-Hall, That Friends opposing bim in Pensilvania, for Preaching Christ without, was occasion to open his Eyes to fee, that they must then go back to Baptism and the Supper again, less they should deny Christ in time, as they had that. Where by the way take notice (as I might have retorted on him at the time) that he Goes back again: But if there is no need of Baptifm, or Supper, till then, he might have staid till the days of Methufelab twice told, (if he could have lived to long) e'er he had feen any fuch thing: But at first he was for Baptisin, viz. Dipping; but now, for Rantisin, viz. Sprinkling; and so hath he run backward ever since, in that and other things, that I am fatisfied he no more knows where to flop, than a Wild Horse that is running down a Hill; so Difmal is his Fall or Relapse, and so Dreadful his Apostacy, that I account him one of the Greatest Apostates that ever was, especially in these latter Ages; yea, Greater than ever Spira was;

in as much as he that for fakes or denies the Truth that he formerly in the Name of the Lord solemnly professed and suffered for, and returns to his old Superfittions, of his own free will, is worfe, and more to be detefted, than him that does it by Force, for fear of Suffering; and that is indeed the true Apostate, to return like the Dog to the Vomit, to what he once left, upon Conviction of the Error of it, as the Protestants did the Papiles, and the Puritans and Quakers the Church of England: This then is the Apostate, to go back to what he once denied, and not as the Papiffs upbraid the Protestants. for leaving of them, or any Diffenters fince, from the prefent Establishment, for the Corruption of it; for that is a going forward, and not backward, to the same from whence they came, as G. K. hath done; and this is his Case, and I have now proved him an Apostate, beyond Controll. which his Malicious Enmity against the Truth and People he profess'd and walk'd with, is an Aggravation of; let him Deny it, or Answer it if he can; yea, so Retrograde doth he run, that I doubt not but he will go to Rome before he Dye, if he can find his way thither; and it fuits his Interest; I do not mean Outwardly, but Doctrinally and Practically; for he is on the Pope's Borders already, as his denying Perfection or Freedom from Sin in this Life (and consequently not to be till after Death, which implies a Purgatory) Trinity of Persons, Sacraments, and other unscriptural Things, herein touched, will shew; yea, even to Heathenism, as to Language, Doffing Hat. Heathen Days, &cc. which must be Apostacy, or going back, in the sense of all true Protestants; and therefore it is, that he is posting on, poor Man. to the end of his Race, and filling up his Measure (Treasuring up Wrath against the day of Wrath) not considering where he is, or whither he is going, and that it will be Bitterness in the latter End; for whom I could take up a Lamentation, in confideration of what he once was, and what he now is, and is like to come to (tho' he may not see it) and do truly pity him, and have often been forry for him, and defire his Return yer, if it be the will of God, tho' he fay, we Hate bim and Curse bim; and that Some wish'd that the Ship had sunk in the bottom of the Sea, that brought him over; which we deny, and I put him to prove, but he would not, I fuppose, because he could not; for all such Wishes are denied by us. Tho' this I will cell him, That it had been better for him that a Milfone had been hanged about bis Neck, and be cast into the Sea, rather than be hould have offended one of these little Ones (that believeth in Christ and walk in the Light) as he hath done ; but Christ faid, Offences muft come, but Wo to them by whom they come ; It had been good for that Man if he had not been Born; being one of those in whom the Parable is fulfilled, of the unclean Spirit cast out of a Man, walking in dry places, feeking Reft, but finding none, be faith, I will return from whence I came; and be takes to himfelf feven worfe Spirits than himfelf, and re-enters, and the latter end of that Man is worfe than the beginning; being one of them that began in the Spirit, and now thinks to be made perfett in the Fleft, and endeavours to draw others away after him, from the Truth, and turn them unto Fables, baving chosen lying Vanities, and forsaken bis own Merches ;

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Mercies ; and baving forfaken the Living Fountain, and beam to bimfelf broken Cifferns that will hold no Water. The Lord open his Eyes to fee his State, and give him Repentance, if it be his Will,e'er it be too late, that his Soul may be faved in the day of the Lord, is my defire, and the worst I wish him, for all his Enmity, and evil Treatment of Truth and Friends; tho' I have hardly ground to hope, that it is because he knows not what he does, but rather against Knowledge, and of fer purpose in Revenge, and so the more Inexcufable, which is near the Sin against the Holy Ghost, which is never to be forgiven, being unto Death, as the Apostle speaks; and he does not say, that we should pray for such. And this is that final Impenitency which he once described, " who Refifting the Offers of Grace, till their day is over, they be- Truth's. come Reprobate, for whom Chrift's Death hath no Effect; but instead of Defence, Christ's Righteonfuels, all their old Sins are justly Imputed to them; For it is impossible (fays the Aposte) for those who were once Enlightned, and have taked Heb. 6. 4. of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have taffed 5,6. of the good Word of God, and the Powers of the World to come; If they shall fall away, to renew them again unto Repentance: feeing they crucifie to themfelves the Son of God afresh, and put him to open Shame. For if we fin wilfally after Heb. 10. that we have received the Knowledge of the Truth, there remained no more Secrifice 26, 27. for Sins; But a certain fearful looking for of Judgment, and fiery Indignation, which will devour the Adversaries. These Scriptures, as appliable to him; I leave to G. K's Confideration (to give his Exposition of next time) from which Estate, the Lord preserve all that retain any Sincerity towards him.

Having premifed thefe things, I hope not unnecessarily, for by obviating. things, it will make my Work in answer the shorter, to which I shall proceed.

Now as to the Narrative

Which after the Prieft's Attellation, as to the Faithfulness of it (how true, will appear hereafter), and as to their hope of our following his Example, in Retracting what they call Errors; they may hope what they will, but we must have better Evidence first, than Apostates and their Chamour: And as to following the Grace of God, I am fure them that do. will never follow them that deny it. And after his Advertisement, and a Preface, as to the Quotations, to little purpole, for they are mostly the fame that have been brought before, and Answered, I think I may say, over and over, the most part of them, and therefore deferves the less notice now a but what is new, and worth taking notice of, may! what is new, and worth taking notice of, may! The two bill left att, as the prompt of the field controller

First, Proofs out of the Quakers Books, concerning Infallibility, Examined

And It is not the color of the

He begins with a Passage out of G. F's Great Mystery, p. 104. For who witness these Canditions that they were in, that gave forth the Scripture, they with nels Infallibility (which G. F. explains thus in the following words, vic.) An Infallible Spirit, which is now poffeffed and witneffed among those called Quakers,

Serious Appeal. P. 7-Presb. and P. 47.

Glory to the Highest for ever. And canst thou deny this, George? or prove it to be an Error fo to hold, That any among them had an Infallible Spirit? Did not some of them foretell some things before they came to pass Infallibly, as E. Burr. &c. of Oliver's Downfall, &c. and was not that from an Infallible Spirit? And wilt thou fay, That none of them had or have the Spirit of God? And is not that Infallible, George? Didft thou not fay, That the Spirit of God in us, and all Believers, in every Discovery it gives, is Infallible? And to Jay, That they have the Spirit of God; and yet to affirm, that they have no In-Ind. visib. fallible Spirit; the plain English of which is, That the Spirit of God, and God bimself, is fallible. So here thou halt owned they have the Spirit of God, and that it is Infallible. But why didft thou leave out the following words, George, between this and the next Passage thou quotest, viz. That your Folly now should be made manifest, the Morning is springing in, the Night of Apostacy is going? Was it that they were fo long, or that they made not for thy Purpole; or because thou wouldst kill two Birds with one Stone, if thou couldft, but that thou canft not hurt either, for the former being Refel'd, the next is? So I fay, the Devil, False Prophets, Antichrifts, Deceivers, Beafts, Mother of Harlots, none of these can witness an Infallible Spirit. (It seems then, George, by thy appoing this as an Error, thou holdst that they can.) And here again, thou hast left out near two Lines, viz. Nor the Well, nor Fountain, but the Letter, though they may get all the Sheeps-Cloathing, and come in likeness of a Lamb, or a Sheep, to deceive People withal. (This touched the Priests too near to be fer down, the next thou citest being) But being out of the Spirit, that Christ, the Prophets and Apostles was in, that gave forth Scriptures, they were not Infallible, as they were, but with that they are all judged out. And is it not true, George? Is not the Devil, Falle Prophets, Antichrists, Deceivers, &c. out of it, as G. F's words import? Dare thou deny it, George? What wouldst thou have, or be at? Wouldst thou plead for Baal? Let Baal plead for himself, if G. F. hath thrown down his Altars: And are not all that speak, and write, and not from God Immediately and Infallibly, as the Apostles did, &c. but only get the words, under the Curfe, in another Spirit, Raven'd from the Spirit that was in the Apostles? as G. F. says p. 98. cited by thee. And are they not Conjurers, and Diviners, and their Teaching from Conjuration, which is not spoken from the Mouth of the Lord? And is not the Lord, and who are of God, against all fuch? as in Saul's Errand, p. 7. But why didft thou leave out the words foregoing, which shewed who were Conjurers, viz. All that do fludy to raise a living thing out of a dead; to raise the Spirit out of the Letter, are Conjurers; and draw Points and Reasons, and so do speak a Divination of their Brains. This thou halt left out, as the ground of what followed, like a Juggler thy felf, to blind Peoples Eyes, by hiding that from them, which would discover thy Deceit: And if it is not from the Mouth of the Lord, George, what is it from? Is it not a Divination and Imagination of their own Hearts? according to Jer. 14. 14. and 23. 16. and 27. 9, 10. And is not that Conjuration? And doth not the Lord fay, I am against the Prophets

that steal my words every one from his Neighbour; that use their Tongues; and say he saith (when he hath not spoken to them) that Prophesis salse Dreams, and do tell them; and cause my People to err by their Lies, and by their Lightness, yet I sent them not (but they run) nor commanded them, therefore they shall not prosit this People at all, Jer. 23.30,31,32,33. Oh! George, that thou shoulds oppose that which is so plain according to Scripture; but thou canst nor taze out these Scriptures, whatever need thou hast, to make way for thy present Practise; if thou shoulds do like J. P. who, after he left the Quakers, carried the Bible, and Books of Martyrs, to the Exchange, to burn them: I know not what thou mayst come to, George; but thou bidst fair for Asheism.

And as for G. Fox and R. Hubberthorne's faying, in Truth's Defence, p. 104. Our giving forth Papers, or Printed Books, it is from the Immediate Eternal Spirit of God, to the shewing forth the filthy Practices of the Worlds Teachers, &c. (Tho' he has left out what went before, as the occasion of their so saying, and that after that was proper to it.) Durst G. K. deny that they did discover their Filthy Practices, to the Undeceiving of many Souls? And can he deny, that none of them was given forth from the Immediate Eternal Spirit of God? Was it not what he writ to the Presbyterians, in his Help in Time of Need, in the Year 65, mentioned in his Way Cast up, p. 56. from the Spirit of the Lord: As also what he writ in the same Page, viz. 'But I know it from the Lord God, by his Spirit in me; and from the fame I declare it. That the Presbyterian Church, as fuch, and as holding fuch Bloody, and Antichristian, and otherwise Unsound Principles and Doctrines, shall never be honoured of the Lord, to build his true Zion in this Land: It is the Word of the Lord God in my Heart, and the Mouth of the Lord, hath spoken it, and Sealed it again and again in me; and their labouring to do fuch a thing, shall be but like Men labouring in the Fire; and like unto them who Eslayed again to build Fericho. So here was Writing from the Mouth of the Lord, and Spirit of the Lord, tho' now he is gone from it, and fo would judge all others.

As to his Instances, p. 2. out of G. F's Great Mystery, as to the means of Salvation, as first, p. 350. Te tell People of an outward ordinary Means, by which Christ. Communicates the Benefit of Redemption (Note, here he leaves out [the word Sacraments; the Scripture doth not speak of Three Persons and Sacraments, they are Papists words, of whom ye have learned them.] and then goes on again) the means of Salvation, is not ordinary, nor outward, but Christ is the Salvation, who is Eternal. Was he ashamed of their Terms, that he lest out these words? Why else did he? But tho' he hath lest out near two Lines in the middle of the Sentence, which is very unfair, yet it is so clear and innocent, without his Comment, that none but a Caviller could carp at it, and therefore needs to Defence of mine, (only to shew his Folly) as many other Quotations are in p. 3, &c. tho' given in such Bits and Scraps, which none, but such as seek for occasion, could ever take in a wrong Sense; as I could shew in many Particulars, were it not for brevity sake; as Great Mystery, p. 133. His Opponent, T. Moor. having said, The Scriptures is the absolute Rule and

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Medium of our Faith, p. 134. G. F. after much more that he omits, anfwereth, as he quotes him, The Scripture is not the Anthor nor the Means of it, nor the Rule, but Christ who gives it, and be encreaseth it; and Faith was before Scripture was given forth, faith G. F. But this last G. K. hath left out, because he would not own it, and could not answer it; and should I take the contrary Sense of what G. K. opposes for his Belief or Judgment, as I might justly do; for he that opposes a Proposition, must hold the contrary; as if I should fay, such a Man is an Honest Man; he that opposes it must hold, that he is a Dishonest Man by consequence: And what strange work would that make on G. K. in many things; as instead of G. F's holding, That the means of Salvation is not ordinary nor outward, but Christ is the Salvation, who is Eternal. G. K. holds it to be ordinary and outward, and not Christ, who is Eternal. And instead of, the Scriptures not being the Author or means of Faith, nor the Rule (because Faith was before it) but Christ that gives it. G. K. by opposing it, holds, That the Scriptures are the Author, Means, &c. and not Christ. And instead of G. F's faying, p. 243. The things of the Gofpel. (and of the Spirit) are not attained by an External means. G. K. holds, that they are. So fee what he hath got by fetting the Scriptures instead of Christ: and yet it's the natural Confequence of his Opposition and Envy, as I could thew in many more Inflances: And whereas he fays, G. F's Opponent, T. Moor, having faid, The Scripture is the absolute Rule and Medium of our Faith. To which he gives a piece of G. F's Answer as above, Why did he not also fet down T. Moor's words foregoing, That Perfection is a Devilish Doctrine; and have given G. F's Answer to that too; Was it not that Moor's words were too bad to be rehears'd or own'd; or G. F's Answer too much Truth to be acknowledged by G. K? viz. That the Apoftle preached Perfection. and Christ bid them be Perfect, &c .- And the Saints was to grow to Perfection; and the Work of the Ministry was for the Perfecting of the Saints. And as to G. F's telling the Priest (in thy fourth Instance) Here thou goest about to make the Spirit and the Word not one (in faying, God works Faith in us, Inwardly by his Spirit, and Outwardly by his Word.) And G. F. Querying, Is not the Word Spiri-*How else tual, and Christ called the Word? Ay, George, Is he not? Deny it if thou canst.

I cannot but admire at his opposing the next passage of G. F's, at the bottom of pag. 2. viz. Great Mystery, p. 168. Them that never heard the Scripture outwardly, the Light that every Man bath that cometh into the World: in the Law, being turned to it, with that they will fee Chrift, with that they will know Scripbaving not ture, " with that they will be led out of all Delusion, come into Covenant with God; with which they will come to worship God in Spirit, and serve him; and that is more than Conscience. These last words G. K. hath left out, being in Answer unto themto a Priest, who, it seems, like the Norfolk Priests, held twas Conscience; and if G. K. deny it, he must too, as by his opposing the rest he would seem the Work of to do: And then let any body read it backward, and fee how it will found. And for his faying, The Quakers that fay they are turned to it, yet are not led their hearts out of Delusion, but are in great Delusion and Error, concerning the great Truths of the Gospel, as doth evidently appear by these and the following Quotations. urterly

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utterly deny it; and let him prove it, if he can, wherein: And let any but read the former in a fober Mind (the Substance of which I have given) and see if they can find any thing in them, contrary to the Truth of the Gospel; for at most, 'tis but for not attributing that to the Scriptures (tho' owned in their place) that is due to Christ, which is most contrary to the Truth of the Gospel, viz. We preferring Christ before or above the Scriptures, or they putting the Scriptures in the room of Christ, judge ye.

And for what follows p. 3. as cited by the Snake, out of Great Mystery, p. 213. Thou canst not know the Scriptures, but by the same degree of the Spirit the Prophets and Apostles had; Which tho' not right quoted, as J. Wyeth tax'd the Snake, p. 79. G.K. fetting know the Scriptures, for know Scripture, yet G. K. perfilts in it, a proof of his and his Brethrens Verity; yet taxes J. W. for quoting Great Mystery, p. 212. lamely for Explanation, according to G. K's former Rule, Serious Appeal, p. 7. but having compared it with G. F's Book, I do say it's right verbatim, and not lamely; but G. K. hath gave it lamely, viz. Every Man that bath a Measure of the Spirit of God, in the least Measure or Degree, (Mark) It is Infallible, and so far they may teach Infallibility (Note, fo far, and no farther) and know Scripture; (Mark) But they cannot know All Scriptures, but as they attain to the full measure of the Spirit of the Prophets and Apostles, and to the Measure, and Stature, and Fulness of Christ; and if they do not attain to all this (adds G. F.) they are not able to know all Scriptures. This passage of G.F's, explains much of what G. K. quarrels at in G. F's Books; and clears the above-faid, which he pecks at for want of the word All, That they could not know Scripture, but by the same degree of the Spirit, &c. whereas here 'tis plain, they can know Scripture by a Measure, but not All Scriptures, but by the full Measure of the Spirit. And G. K. hath faid, None know truly the Scriptures, but they which know the Power of God. Truth's And is not this found? Dare G. K. fay, they can know all Scripture with- Defence, out the full Measure, or attaining to the Measure of the Stature of the Ful- p. 68. nels of Christ, which the Gifts for the Work of the Ministry was given for, Eph. 4. as G. F. fays: And yet doth this prove, as he fally fays in the beginning of the Quotation (instead of the words he should have quoted) That some of the Quakers, at least, did understand (as they thought) all Scripture: And who so thought, George, except thy felf? (for none was more Conceited, I believe, than thou once was of thy own Attainments.) Prove who thought so else, if thou canst; and for Shame leave off thy Deceit and Pervertion, which thou half shewn sufficiently in this very Pallage; and thy Abuse of G.W's words on it, which I leave him to deal with thee for. And the next is worfe (if that can be) where he puts the Prieft's Charge for G. F's Assertion, viz. Great Mystery, p. 47. The Light which every one bath that cometh into the World, is sufficient to Salvation, without the help of any other means or discovery: Which G.F. never said, that I find; but if he had, I know not how G. K. could make an Error of it, seeing that True Light, which enlighteneth every Man that cometh into the World, John 1. 9. is the Life of the Word Christ Festis, Ver. 4. (as G. K. once knew and confess'd;) yea,

in this very Narr. p. 105. And Christ said, I am the Light of the World, he that followeth me, shall not walk in Darkness, but shall have the Light of Life, John 8. 12. And again, While ye have Light, believe in the Light, that ye may be the Children of Light, Chap. 12. 36. And the Nations of them which are saved, shall walk in the Light of the Lamb, Rev. 21. 24. And is this Error then? To hold this is sufficient, George: If thou dare oppose it, thou may stat thy Peril; I doubt not but it will one day be too hard for thee, as it was for Saul.

And the like Perversion thou hast next, by clipping a Passage of G. F's in Great Mystery, p. 281. And the Blood of the Seed it cleanseth from Sin the Power and stain of it; and then the Guilt is gone off it; and where this is known, the Seed that destroys Death, him that bath the Power of it, which is the Devil, the sulness is known, which is above Degrees, that which Degrees ends in. Note, The Priest consess'd the Blood of Christ cleanseth from all Sin; which G. F. calls the Blood of the Seed as applied; where Sin, and the Guilt of it, is selt: As the words before are, which thou hast left out, to make it look the worse, the Power and Stain of it, viz. in the Conscience; and there the Blood of Christ, as in a Seed, must be to cleanse it; and the Seed, thou know'st, is Christ, whose Blood cleanseth from all Sin, I John 1. 7. which must be in the Conscience, where it hath been; and where this is known, the Fulness is known, which is above Degrees, which cannot be denied in a true Sense; that is known in Measure, tho' the Fulness is above Degrees, For we know in part, I Cor. 13. 9. and our Attainment is but in Measure and Degrees.

Next from G. F's faying, Great Mystery, p. 318. For who comes to the Spirit, and to Christ, comes to that which is perfect; who comes to the Kingdom of Heaven in them, comes to be perfect, yea, to be a perfect Man; and that is above any Degree. That is, as a Man is above any inferior Degree of Childhood or Youth; and the distinction of Measure and Fulness above explains it; for the Fulness, as G. F. fays in the Instance before, is above Degrees, which ends in it; but our Growth is from one degree of Grace unto another; but they who comes to the Measure of the Stature of the Fulness of Christ (which the Ministry was to bring to) comes indeed to that which is above Degrees (yet not to be equal with Christ) which the Fulness is above, for that admits of no Increase; but that is a State I dare not speak much of, being beyond my Attainment; and I would not boalt of things beyond my Line: But inalmuch as the Scripture holds forth such a State, it is no Error to believe it, or press after the attaining of it; tho' G. K. having made Shipwrack of Faith and a good Conscience, hath lost his Hope and Confidence, and so fet down by the way, and would quarrel at those that are travelling thitherward, but cannot hinder any, if they hold on their way, keeping their Eye to the Mark; but that in the end, if they faint not, they shall Receive the end of their Faith, even the Salvation of their Souls, 1 Pet. 1.9.

The next Passage he mentions, that I shall take notice of, is p. 4. out of the Preface to the Battle-Door (tho' he mentions no place) G. F. saying, All Languages are to me no more than Dust, who was before Languages were. As also J. Parnell

7. Parnell (Watcher p. 37.) But to the End of all Diffutes and Arguments, I am come; for before they was, I am; and in the Light do them comprehend and judge. to be out of the Light in Babylon, &c. Why not the next words, George, as well as an Et catera, viz. And the Disputer and Arguer of this World. Was it so long? or because it shew'd what Disputes and Disputers he meant, and so would have comprehended thee too? Now who, in their Wits, would think that either G.F. or J. P. meant, that they, as to their Persons, were before Languages or Disputes were; but rather, that they were come to that, that was before they were, as G. F's next words are, which if G. K. had put in, would have explained it; or elfe, as speaking in the Person of Christ, which way of speaking is sometimes used in Scripture, as in the Pfalms, Proverbs, and the Prophets, &c. of which divers Instances might be given: And I dare appeal to G. K's own Conscience (if he have any left) whether the least Grain of Charity, that thinks no Evil, but hopes the best, would not so have construed it; tho' Men of Perverse Minds may wrest their words to the worse Sense (for worse cannot be, than he renders them all along) but it's no more than hath happened to the belt of Writings, even the Scriptures of Truth themselves, when meeting with Men of Corrupt Minds; and should many of the Church of England be so served, or G. K. either, what fad work might be made out of their Books, as I could shew in many Particulars, and may give a taste, perhaps, before I have done; but he hath got such a Faculty of altering and changing (from better to worse) that he'll deny or retract any thing he is not minded to own, or frand to; fo that there is no certainty of him, or what he fays, but that what he writes to day, he may deny to-morrow.

As to his Quibbles in this page 4, in relation to J. W. Switch about Infpiration, which he would render different, as held by the Church of England, from the Quakers, I shall not concern my self about it; however the Church of England hold it, if they hold it to any purpose, their Practice contradicts their Principle; and he cannot shew wherein we hold it contrary to Scripture; or as he hath vindicated it (witness Immediate Revelation; and so what foseph writes, p. 38. of the Light; which as Men attend on it, will teach them their Duty, &c. and discover a System of Principles, oc. which G. K. calls, a System of Deifm, &c. and finds fault with it, because there is no mention of Faith in Christ as he outwardly died; when it was only of what the Light works inwardly as it is turned to, and not defigned for a Confession of Faith: And he may call it what he will, it's never the less true for all that: And if there is not one intire Article of the Creed in it, if the Creed hath no Confession to the Light in it, we cannot help that, the Scriptures bears witness sufficiently to it; but that the Quakers have not the Faith of Christ as he was outwardly Crucified, is an apparent Fallehood, and their Books fufficiently proves the contrary; and that they have Faith in him, both as outwardly and inwardly come, and in no other. And as to what he cites out of G. W's Quakers Plainness, p. 70. about the Bible being a Means, but not the Means, 'tis fo plain, unless he would still

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put the Scriptures in Christ's stead, that it needs no Answer, the he abuses and perverts his words; as also J. W's, as any may see, that compare it

with their Books, to which I refer the Reader.

Page 6. he faith, G. F. in Saul's Errand, p. 6. Being charged, that be faid be was the Eternal Judge of the World, he confesseth it, and brings several Proofs, as be thinks, to prove it: Which is utterly falfe, for he denied it: For in the Title Page of that Book, they call them Slanderow and False Suggestions of that Petition, and other Untruths charged upon them, viz. Him and 7. N. and the Answer to his part is called, The Answer of G. Fox to the Matters fallely charged upon him, &c. Of which this is the fecond of the particular ones against him; as the first was, That he profes'd and avowed, that he was Equal with God: Both which he denied, and how then did he confess it? And if these was not some of the Charges which he denied, and called Slanders, which was, tho' he did mention that Scripture, 1 Cor. 6. 2, 2. That the Saints shall judge the World, yea, Angels; to shew the Ignorance of them that denied any Judgment committed to the Saints: Tho' all Judgment is committed to the Son, John 5. 22. yet he Judges in the Saints; and tho' the Saints Judge the World, yet it is the Judgment of the Son, who cometh with ten thoulands of his Saints, as Enoch prophetied, to execute Judgment upon all.&c. Jude 14, 15. and which, I suppose, G. K. will not deny; tho' he will not allow G. F. or any of the Saints now, to have any share in it; but Scripture. and all, must be brought under his Judgment, when it favours the Quakers. tho' they cannot be broken, but must be fulfilled in their season; and the Kingdom is begun to be fet up already in the Hearts of the Saints, who shall posses it, Dan. 7. 22. tho' the Man of Sin, and his Agents, cannot endure to hear of it, because they have no share in it; and as that increases, theirs goes down, And tho' G.F. owns the Judgment of Christ in the Saints, and that he that bath not true Judgment, and Salt in himself to savour withal, is good for nothing; and he cannot endure that Christ should speak where he is made manifest - Christ is but one in all bis Saints, and be speaks in them; but he doth not fay G. Fox is Christ, says G. F. in the same Page; and then I am sure he doth not confess it: And so all thy Abuse of him, and G. W. on it, falls to the Ground.

And as to W. Penn's words, Key, p. 12. 1699. about Means, which thou would'st render in opposition to G. I's beforesaid, because, in Answer to this Perversion, The Quakers assert, the Spirit of God to be the Immediate Teacher, and that there is no other means now to be used, as Ministry, Ordinances, &c. He answereth, They never spoke such Language (leaving out) but herein they perceive the great Subtlety of Satan, as well as in other things, to darken the Appearance of the Truth, and preposses Peoples Minds against it; for since he cannot hinder the Exaltation of the Spirit above all visible instruments, and the necessity of its Manisfestations, Convictions, Motions and Operations, to be known in the Hearts of Men, and the great suitableness thereof to the Gospel-Administration, he would spoil all by over-doing the matter. (And then cites again) For they never denied the use of Means, but to this day from the beginning, they have been in the use of

them , but then they are such Means, as are used in the Life and Power of God, and not in and from Man's meer Wit, Will, or Carnal Innovation or Imitation, the only thing they frike at. These last words also (after God) G. K. leaves out, which thews what means they used, and what denied. And for his, Note, with what Presumptions Confidence W. P. dareth to fay, they never spoke Such Language; when G. P. their great Apostle bad plainly faid as above quoted Ithat the thing's of the Golpel are not attained by an External means. And yet I do fay, that they never spoke such Language: And let him prove it, if he can, that they ever said. That there is no other means now to be used: And is there no means, but External? Or can fuch as are External attain the things of the Gofpel? What need then of Christ? Yet they may be pleful, or instrumental, tho' not sufficient to attain. &c. without Christ. But G. F's words are plain enough as aforefaid; and W. P's fufficiently clears themselves, to any that

will read his Key.

The next Perversion is, Page 7. where he charges G. F. for faying to the Prieft, Great Mystery, p 89. Here thou bast showed, that the Quakers have a Spirit given to them, beyond all the Forefathers (which we do witness) fince the days. of the Apostles in the Apostacy, &cc. The matter was thus: The Priest (M. Bene) faid. The Quakers know a Man, whether he be a Saint, or a Devil, as foon as they fee him, or bear him fpeak, or act; and they are beyond all our Forefathers. Note. This was a Priest's own Testimony of them: Whereupon G. F. fays in answer. Here thou hast shewed, that the Quakers have a Spirit given to them beyond all the Forefathers (which we do witness) fince the days of the Apostles in the Apostacy; and they can differn who are Saints, who are Devile, and who are Apostates, without speaking ever a word, they that be in the Power, and the Life of Truth. Note, Beyond the Forefathers, fince the Apostles in the Apostacy; and this was the Priest's own Testimony of them; And what need he have faid fo, if it was not true? And durft G. K. deny, that they that be in the Power and Life of Truth, have not received a Spirit beyond all the Porefathers in the Apoltacy? And that fuch may not have a differning of the States and Conditions of others, seeing the Spiritual Man judgeth all things? 1 Cor. 2. 15. And the Propher Malachi, Chap. 3. 18. fays, That they (ball return, and differn between the Righteons and the Wicked. And can'ft thou deny this, George? Wilt thou deny Scripture in favour of the Priests? Yea. Presbyterians, whom thou hast said, * That God will never honour the * way cast Presbyterian Party to build his Zion, or Gospel Church in this Land. Nay, up. p. 55. from the Lord God I have feen, (fay'ft thou) and do fee her rejected from having any Part or Portion in this honourable Work. Yet now thou are become a Party, by taking part with them, and how then will God honour thee to do it? To what purpose else, is all thy Clamour, in their behalf against the Quakers, and blaming G. W. for vindicating and explaining it. when fo plain and agreeable to Scripture? As any may feel in his Ansidote. p.68,69. and Truth and Innecency, p. 11, 800 nor is f. W's Switchip 90,951 any Contradiction to it, rightly understood bott ob several and and

Show or but that they they, in time, (during the Day of the

Next in p. 8. as to what G. F. fays, Great Miffery, p. 229. of them that are in Christ, knowing the State of the Soul from Eternity to Eternity. feeing the Scripture fays, That the Spiritual Man judgeth all things, as abovefaid; and feeing, what Eye bath not feen, nor Ear heard, neither bath it entred into the Heart of Man, the things which God bath prepared for them that love him; but God bath revealed them unto us by bis Spirit, for the Spirit fearcheth all things, yea, the deep things of God, 1 Cor. 2. 9, 10. Who, but an Atheist, can deny, but that God (with whom all things are possible, and whose Secrets are with them that fear him) can make known the State of the Soul, even from Eternity to Eternity; that is, what it hath been (when in Death, and when alive in God's band, as G. F. here fays) and what it shall be, according to the State it departs in; When the Dust shall return to the Earth as it was : and the Spirit to God that gave it, Eccl. 12.7. And that Soul together with it that hath flood in the Council of it; while the Soul which the Body dies See S. Fisher's Velata from, while they both lived together in Sin, dies both from it, and from God that gave it for ever, and is left naked, and divested both of its own Body, in which it took its pleafure, and of its own Spirit, which 'should, could, and would have been its Life, had it lived in it, and led 'it once (but now it cannot, the Gulph being fixed) to those Rivers of Pleasure that are at God's right hand for evermore: And lyes in Separation not only from both thefe, but also from God, and his good Spirit, tormented among all Evil Spirits for ever. And as for that Soul that is found doing good (who in the doing of the Will of God, abideth for 'ever, 1 John 2. 17.) It's most fully clothed upon with its glorious House from above, and its Joy and Rest in God, when it's unclothed of its ' House of Clay, or Earthly Body, wherein it dwelt in Bondage to, and was once groaning under the Bondage of its own Corruption. This I thought meet to infert for Illustration of the Point in hand, tho' out of due place, by reason of G. R's misplacing his Quotations. But this he may say none denies: But what is this, as to its State from Eternity, &cc. the words stumbled at? To which I Answer, I take the words from Eternity, to be meant, as to the Essence or Original of the Soul; as that Breath of Life which God breathed into Man, when he became a Living Soul; which tho' the Soul, as to its Creation or Forming in Man, was in time; yet its Ellence, as the Breath of God, was from Eternity; which G. K. cannot deny. But of this more hereafter, tho' he mixes things out of place.

Suædum Revelata,

P. 19, 23.

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And as to R. Hubberthorn's fevere Sentence against the Priests, Truth's Defence. p. 92. Thou art ordained of old for Condemnation and Perdition, among the Ungodly ones, and art a Reprobate. P. 93. So here thou art accursed, and cast out Esernally. It is only as he or they remain in their wicked curfed State, and Spirit of opposing the Truth, and deceiving the People, for their dishonest Gain; as I told him at the time, tho' he bath left that out, as well as many other things that did not suit his purpose. And I dare say, he doth not think that the Quakers do hold any to be so Reprobated and Accursed from Eternity, but that they may, in time, (during the Day of their Visitation,

which

which every Man hath) be Redeemed out of that State, through Christ's Propitiatory Sacrifice, and working of his Divine Spirit in their Hearts, if they do not relift it, but take heed to it, and give up to be guided by it; and so being changed from Wicked to Righteous Men, may come to be Saved.

As to the rest of his Perversions under this Head, of G. W's words, and Colchefter Friends account, about discerning of Mens Hearts, and especially as 10 Mal. 2. 18. Then shall ye Return, and discern between the Righteom and the Wicked, &cc. which he is fadly muddled about, to evade, as he would all Scripture that makes against him, which yet must stand, and be fulfilled, tho G. K. cannot believe it. So I leave it to any to read their Books, and fee his Cavils on it. And for his wresting G. F's words, p. 9. out of Great Myster, p. 254. about the Signs that Christ said should follow them that believe; because the Priest says, twas an unlearned Question, to ask, Whether their Baptizers cast out Devils, &c. And thence implyed by G. K. as if the Quakers pretended to such miraculous Operations. It is not worth Answering, Wifdom being Jultified of her Children, who know what hath been wrought in them by the same Spirit; which the Devil, and all his Agents, are out of, and have no part in. And as to the Story of S. Miller, tho' I know not the Man, his Vision of G. K. (That though be did Preach to others, be himself (bould be a Cost-away) might be true, for what I know, seeing the Effect hath followed. So I shall proceed to the next Head, only because he hath made so much use of G. F's Great Mystery, under this I shall cire a few of his words out of that Book, to thew what Infallibility he meant (in answer to Baton) 'And John faid, they knew all things, and bid them try the Spirits, whether they were of God; and faid, they had the Spirit of God; G. F's which Spirit is Infallible; and gives an Infallible Judgment, which Spirit Great Mywas to try the Falle Prophets that was gone out into the World-Who feer, p. 2. can judge infallibly without the Spirit? Christ told the Pharifees (who had the Scriptures) they were of the Devil, and Judgment they had neglected, and he did not own their Judgment to be Infallible.—And there art thou with thy Infallible Judgment, as thou faid'ft, without the Spirit, (which is proved fallible) and there is no Infallible Judgment to be given, that stands without the Spirit; they that Judge without the Spirit, will Judge 'amis, and not Infallibly, as the Jews did of Chris,—(so the Infallibisity is only in the Spirit.)——'And that is it which leads the Saints to divide Page 5. and discern all things, both Temporal and Spiritual, the Spiritual Wisdom of God, which gives them a Spiritual Understanding, which Men must Rule withal, but not with their own, that comes to nought; and you that have not that which is Infallible to Judge in you, know not the 'Spirit of Christ; neither can you Judge of Persons or Things, that have not the Infallible Judgment, &c. Much more I could cite, but this is enough to shew, that he held only the Spirit of God to be Infallible, and Men only fo as led and guided thereby. So shall proceed.

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II. His Proofs on the Second Head, Concerning Sinless Perfection, Examined.

2 Cor. 5.

As to what he quotes p. 10. out of G. F's Saul's Errand, p. 11 .- That as I John 4. he is, fo are we, in this present World; That the Saints are made the Righteoufness of God; That the Saints are one in the Father and the Son; That we shall be like bim, 1 John 3.2, &c. And Great Myftery, p. 282, Chrift makes no diftindion Joh. 17.21 in his words (as to Equality or Quality) but faith, Be ge perfect, even as your beavenly Father is, &c. And p. 197. He that is perfect, as his heavenly Father is perfect, is perfect as be is perfect; if thou, or any, have an Ean to bear, let them bear; and lay away thy Qualities and Quantities, and take the words as they are, &ce. Is to clear and plain according to Scripture, concerning Perfection, that I should think, that none who own them, would ever oppose or Cavil at, were it not that they love their Sins, and hate Holiness: Of which number poor G. K. is now become one, after he hath writ fo much for it; having made Shipwrack of Faith and a good Confcience, and so his Conscience being defiled, he pleads, Priest-like, for Sin, term of Life, in. opposition to Christ's Command, Be ye therefore perfed, even as your Father which is in Heaven is perfect Matt. g. 48. As if Christ commanded impossible things, with whom all things are possible: And this, according to the Priest's way of perverting plain Scripture, (when it fuits not their turn) must be understood in Quality not in Quantity: And from whence comes this distinction? Must we (as I ask'd him then) be bound to receive the Priests Meanings or Interpretations, rather than plain Scripture? No, it's Christ's Command, and it's every ones Duty to prefs after it, through the Power of Christ, on whom help is laid, who is Mighty, and who will inable them to answer his Command, if they are Faithful; whatever such as have lost the Paith, or were never in it, may pretend to the contrary in their Unbelief. As if the Enemies Power, to draw into Sin, was greater than Christ's. to fave out of Sin: Which is, to magnifie the Devil's Power, above the Power of God; but he hath no Power of himfelf, only to tempt, and it's Man's depraved Nature, through a Propenfity to Sin, that joyns with the Enemies Temprations, else he could not draw any one to Sin: For if Manwas as ready to incline, and joyn to the good Motions, as the bad, he might as easie live without Sin, and do the Will of God, as the contrary; tho' People, for want of Faith, ery they want Power, without using what they have, till more is given; but to them that believe, all things are possible; because, as faith the Apostle, 1 John 4. 4. Grenter is he that is in you, Than he that is in the World. And therefore all his Clamour, Perversions, and Quibbles, at words, is to no purpose, nor deserves (as to that) no farther notice: only as to his Clamour, in behalf of Tillam the Seventh-day Sabbath-Man; calling Man, Poor Duft and Ashes. And G. F. answering, p. 197. All that are come into Christ, are come into Life from the Dust and Ashes, and are the Spiritual Men. And p. 299. in answer to Collier, Such as be Saints through the Immortal Seed, are not Dust and Ashes. This is meant of that Spiritual or Immortal

Immortal pare of the Saints that never dies, and not of the Body that returns to the Earth, from whence it was taken.

Page 11. He fays, Great Mystery, p. 218. He will not allow any that is translated into the Kingdom, to have any Members to be mortified; which is not G. I's words, but thus, How is be translated into the Kingdom of the dear Son of God, or Grace, if he have that before-mentioned to put off (viz. Filthiness, Rolling tion of Flesh and Spirit to put off, and the Members to be mortified; which was Priest fackson's words, who said, That a Son or Daughter that is translated, as above, bath it to put off and mortifie.) And what is he translated out of (says G. F.) that when he is translated into the Kingdom be bath Filthiness, &c. to put off and mortifie the which Came not into the Kingdom, for they are mortified in their passage to it; for no Umighteousness enters into the Kingdom, as faith the Apoffle. But G. K. it feems, would carry them with him, and yet enter too; and is angry with G. F. for speaking, with the Apostle, to the contrary; but if he can, he hath found an easier way than the Saints ever did; and upon that Score, he need not doubt of having Profelytes, or Company enough; but I hope he will confider better of it.

As to G. F's Canons or Orders, as he calls them P. 11. They are fo Wholesome and Innocent, as he hath fer them down, (for all his Flurt of Popelike) that we need not be ashamed of them, for they will do us no hurt among any, nor ever be took in an ill Sence, but as tending to good Order; except by prejudiced Persons; but Wisdom is justified of ber Children. And I can tell when G. K. advised to much the like things, tho' now he is turned neral Epifrom it; and would needs to gratific the Priests, be Master of Mis-rule, whose file to Canons yet (that he is truckling to) is much more unferiprural, as I could Friends, by them, and may, if they will put me to it; and therefore he or them have way of Caution.

the less cause to upbraid us for things so harmless.

As to his Note, p. 12. That according to this Injunction, the Orders or Canons of G. F. (as he is still pleased to call them) are duly Read in their Quarterly-Meetings, both here in Europe, and also in America-but-bath not-enjoyn'd the Reading the Holy Scriptures, nor any part of them, in their Meetings. And fays, He never beard any part of Scripture Read in any of their publick Meetings, either for Worship or Discipline: Is Silly as well as False; for I have been frequent in Quarrerly-Meetings above Twenty Years, and I never heard those Orders of G. F's, as he hath fet them down, read in them; and yet I have often heard part of the Holy Scriptures read there. And if G. F. did direct his Orders, as G. K. calls them, to be read in the Quarterly-Meetings; It is in no flight of the Scriptures, for they are common in all Families, and frequently read there, and so are not G. F's Instructions for Discipline, the serviceable for good Order in their places also. Ay, but these Orders, and G. W's Epissle, (tho' he wrongs his words) shews, That their Church is not without Spot or Wrinkle, and that many of them are not perfect. And what then? Why there is a time of Pain in Travel, and of Sufferings in Temptations and Tryals, Tays G. W. Very well: But what if they dye in that time of Travel, before a Sinless Perfection be attained? Why, so far as they have attained, and

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198 R.S house. are Faithful, they are doubtless accepted of the Lord, as a Child that hath learned but his A B C, is perfect to far, and accepted as well as if he had learned his whole Book; and this no Contradiction to G. F. or G. W.

As for his faying, P. 12. That G. Fox, E. Burroughs, F. Howgill, R. Hubberthorne, and some of their greatest Saints, lived in great Ignorance, Error and Unbelief, in divers great Fundamentals of the Christian Faith, and in great Uncharitableness towards such as differ'd from them, and remained in these Sins to their dying days: Is great Uncharitablenets in him fo to judge; and I dare challenge him to prove by plain Scripture, what Fundamentals of Seeing no. the Christian Faith (fairly stated in Scripture Terms, without the Priest's Meanings) they were ignorant of; for I utterly deny, that he hath yet is to be be- done it; and fincerely declare (having been conversant in their Works these many Years, and often heard G. F.) that I know not what Fundamentals they were ignorant of, or Errors they held (literal Errors or Mistakes excepted, which may happen in the best of Writings, and are not Fundamental; for suppose they might err through Inadvertency, in some words in leffer Matters, that are not Fundamental, as thou confesses, 'It hath happened, and doth daily, to Writers, and Preachers, belonging to all other Societies, (fo it may have happened to fome among us) to have at times, in Writing or Speaking, delivered things not fo warily and cautiously worded, in every Respect, as need were. But in this case all but prejudiced Persons will say, if it can be found by comparing their words one with another, that their Sense or Meaning is found, tho not so altogether fafely or cautiously worded in every respect; Charity is to be allowed (and yet be will not allow any now, so prejudiced it be) and the best Construction ought to be given (and then not the worst; I am sure, as be does) to their words; or they themselves, or their Friends for them, in respect of their absence or decease, who did best know them, ought to be allowed to give their sense of them; yet this he will not now allow, to the Living, or for the Dead; and I am fure it can be found, by comparing their words (as he fays) that their Senfe was found: And this G. K. knows, by his vindicating them formerly as much as any Man, tho' perhaps fome things might not be fo cautiously worded; yet their fense or Intents found: And this I could prove out of their Books at large, and may, if God give Life, (belides the Hints here given) by clearing all those Doctrinal Points out of their own Books impartially compared, to the clearing their Innocency, and leaving their Adversaries without excuse: Nor do I know of any Unbelief they were guilty of (as charged by him) or Uncharitableness towards others, unless declaring against their Sins, that their Souls might be faved, be such; which it is not, but true love to the Souls of all Men warranted in Scripture, and desiring their well-being, for they sought not theirs, but them;

nor Preach'd for Hire or Reward, like the Priests, but did fpend, and was fpent, for the Gospels sake, and the good of Souls; Rifing early, and lying down late, (not eating the Bread of Idleness, like the Lazy Droans that lye in

a Parish

lieved.

Serious Appeal, P. 7.

a Parish for a Livelihood all their days) but running to and fro, through all Haddhips and Difficulty, that the Knowledge of God might be increased, and People turned from the Evil of their ways to him, even from Darkness to Light, and from Satan's Power to God; of which there are many Thousand Wirnesses (who can bless the Lord on their behalf) being the Seals of their Ministry, and will be, let G. K. say what he will, and their Satisfaction, as their words on their Death-beds declared, tho' under Sufferings, three of them (viz. R. H. and E. B. in Newgate, and F. H. in Appleby Gaol) dying in Prison, by the Cruelty of the Members of that Church he now courts for a piece of Bread; and by wounding their Reputations, would fiffe their Blood; but all his Arts and Tricks will never be able to wipe it out, without true Repentance; but at thy hands also it shall be required, for taking part with their Perfecutors: I fay, their Dying words are sufficient, to shew they dyed in Peace with God, and full Assurance of Eternal Life; and therefore great Uncharitableness in G. K. to suggest the contrary; and it's well if he do not fall short of their Mark; he had best beware, for he that hates his Brother is a Murtherer, and no Murtherer bath Eternal Life abiding in bim, 1 John 3. 15. But I can shew, and may anon, that he was once otherwise minded (when he was in a better Mind than he is now) which if he had dyed in, as he lately confes'd (as I heard) it had been well with him; especially of G.F. Whom (he faid) the Lord had made a Rellors. worthy Instrument, &c. and who was safe in the Hand of him that holdeth the seven p. 211. Stars and the fever golden Candlefticks in his right hand. (Oh! that thou hadft been fafe there roo, George,) tho' now his Spleen is most against him; Insomuch that I doubt not, but if he had power, he would burn his Books with his Bones, as the Papifts did honest fo. Wickliff's : But tho' he is so Uncharitable himself towards G. F. and the rest of our Friends Deceased, or alive, we are not so uncharitable to others as he wickedly suggetts against Friends, p. 12. That their Principles obligeth them to Judge, that none of other Societies are Saved; Oh! thou wicked Man! What shall be given or done unto thee, thou falle Tongue? Sharp Arrows of the Mighey, with Coals of Juniper, Pfalm 120. 3, 4 The Lord Judge between us and thee; we never so judged, thought or said so (prove it if thou can'th) but that, tho' they may not come up in all respects to what we profess, if they are Sincere, and walk up to what they do know and profess, they may doubtless find Mercy with the Lord, (however to his Mercy we leave them, (if they dye in Ignorance of the Truth, as now broken forth) and do not judge.) And when did they far, George, as thou luggelts, the same thing concerning their Imperfect Brethren deceased, as others, who fay, that the Souls of Believers are at the Instance of Death, made Perfect in Holinefs. I account what is done of that Work, must be done before Death, tho the Lord may forgive and extend Mercy for Christ's fake at that instant, as to the Thief on the Cross: And what may be allowed . to Imperfect Quakers (as his Term is) may (doubtles) be as well allowed to other Sincere Travellers towards Perfection, as he speaks (if such there be) provided ftill they know no better than they walk in, nor Rebel against their

own Knowledge, or refift the Truth after it hath been made known to them; for the in the time of Ignorance God winks, but (now the light fines) commandeth all Men every where to Repent, Alls 17. 30. But that many of them arrive to greater Perfection before their decease, then any oming the Quakers Worthies, I shall not determine, but leave to any to judge of that as they see cause; and if they do, it must be such as are travelling towards it, (as he speaks) and also in the way thither (or else they may miss in the end;) and then, not such as are opposing it all their Life-times, as the Priests, and G. K. now do; and put it off, as a thing not attainable till the Instant of Death; and reject the Light of Christ, that is given for a Leader, and Guider to conduct thither.

Page 13. As to his Quibble at G. F's Answer to Eccles. 7. 20. That it was the Estate of the Law, &c. tho' he hath clip'd his words, he cannot deny it, only nibbles at it; for the Scripture says, The Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God, Heb. 7. 19. Yet several under the Old Testament, did, through the Lord's assistance, attain to a State of Perfection, as Noah, Joh, Zacharias and Elizabeth, and others, as the Scriptures witness; but when Christ, the promised Seed, that should bruile the Scripent's head, came, who was the end of the Law for Righteousness to every one that believeth, Rom. 10. 4. his Name was called Jesus; for he shall save his People from their Sins, Matt. 1. 21.

The next Perversion of G. F's words, is p. 14. for saying, in Great Mystery, p. 309. That they were come to the one thing Christ Jesus, the end of the many things, &c. As if they were got beyond James, and all the Faithful, to whom he wrote those words, (viz. in the many things we offend all.) Whereas the Apostle James no more spoke that of himself, than he did that of the Tongue, Chap. 3. 9. Therewith bless we God, and therewith curse we Men, but as representing their Conditions he writ to, else, if he had spoke of himself, he had offended in writing that Epistle: But that G. F. chargest both James and all the Faithful, to whom he wrote all these words, with a horrid Falsehood, that they were not come to the one thing, to wit, to Jesus Christ, is a horrid Falsehood of G. K. to say so, for there is no such words, nor nothing like it, in the place cited, nor no where else, that I can find, or know of; and therefore G. K. may be assumed to impose his Lies so upon the People.

In the same Page he notes, That while the Proofs were reading out of the Quakers Books, for their Sinless Perfection, (where, by the way, one would think the Man was for a Sinful Perfection, (that is, to be Perfect in Sin) by his opposing a Sinless one) a Quaker (supposed to be John Whiting) said, George, If Men are not Perfect before Death, when are they made Perfect? It must be either before Death, or after Death. Which words, indeed, that he hath set down, is true, for that it must be before Death or after: But they are not the words as I spoke them, but thus; George, seeing thou countest is an Error in the Quakers, to hold Perfection or freedom from Sin in this Life,

Wile thou fay then, it must be after Death? Speak out. Which several there present, especially one that feem'd of Account in the World, that stood by me, a Stranger, confess'd, Was a very proper Question: And another, that was no Quaker, faid, as I heard, Speak out, George, whether you are for a Purgatory or no, or to that purpole. Whereupon I faid again, Thou must bold (or acknowledge) with the Quakers, that it must be in this Life; or with the Papifts, after Death. Whereupon, feeming to be somewhat pinch'd, he stuffled it off with a long Preamble (much longer than be fets down in his Answer) and at last brought it just to the Instant of Death, as he says, and that it's neither before Death, nor after Death; contrary to his Judgment but lately, That 'It is Extream Folly and Madness, for any to put off their Tr. Ale. Perfecting the Work of their Salvation, to any Time or Place after Death; P-73-1694 or indeed, for any to delay or put off that Work to old Age, or the Deathbed, &c. As if that could be accomplished in that Point of time, which could never be effected in the whole Life-time: Which I fill count is a Quibble and Fallacy to hide his Head, that he might not be thought to fall in with the Papifes Purgatory; for I cannot conceive any middle, or place of cleaning, between Life and Death; or this World, and that which is to come; fith the Scripture faith (as G. K. hath once argued) That now is the acceptable Time, now is the Day of Salvation; and if ye dye in your Sins, whether Christ goes ye cannot come, for in Death there is no remembrance of thee, Pfalm 6.5. For the Grave cannot praise thee, Death cannot celebrate thee; the Living, the Living, be shall praise thee, &c. Isa. 38. 18. And how then can it be in the Inftant of Death, if Death cannot celebrate him, but the Living only shall praise him; so it must be before Death, for as the Tree falls, so it lies; and as Death leaves, Judgment finds, fo not after Death neither. And as our Friend S. Fisher argued with the Presbyterians, "If a little before, Append! why not a little fooner; and if a Minute, why not an Hour; if an fol.748. Hour, why not a Day; and so the same means attended to, why not a of his Works. Month, a Year, and Years; many as well as a few; feeing belp is laid on one that is mighty, who is All-fufficient. Which I leave G. K. to answer, and Pook on his Comparison of, When the Saints put off their Earthly Tabernacle, whether before Death or after? Not at all to the purpose, tho it argues his Ignorance, to think that the Body of Sin and Death must not be put off. till the putting off the Earthly Tabernacle: Hath not he held, that the Tr. Adv. Work of Perfection, is not the Work of a Day, a Week, or a Month, but P. 76. a Gradual Work: Yea, in this very Narrative, p. 19. That as there is a Gradual going unto Perfection, so there is Gradual forfaking of Sin, and putting off the old Man, with his Deeds. How then can it be done in an Instant, at the Inftant of Death? How can he reconcile this? Besides the Pernicions Confequence and Danger of delaying it till then; and foothing People up in their Sins all their Life-time; and relling them, that it is time enough then, to the Hazard of many Souls: Which the Lord awaken to fee their State, and the Danger they are in, in following fuch blind Guides, that them on to the very Brink, and discover their Deceit, that they may

leave them e'er it be too late, that they may not fall into the Ditch with

Next, Page ibid. he Quarrels with G. F. for faying, in Brief Difervery,

them, if it be his Will, for their Souls lake, Amen.

(which in the Margin he calls G. W's Brief Discovery, p. 15.) in answer to the Charge, that he should say, That he was as Upright as Christ: These words were not spoken by me; but that, As be is, so are we, in this World: That the Saints are made the Righteousness of God; That the Saints are one in the Father and the Son: That we shall be like bim; and that all Teaching that is given forth Eph.4. 11, by Jesus Christ, is to bring up the Heavers to Perfection, even to the Measure, Stature and Fulness of Christ: This the Scripture witnesseth, and I witness, fulfilled in me. This Passage which G. K. brings, to shew G. F's Conceit of his and his Brethrens Perfection, even in Equality with God himfelf, (tho' in the Page before G. F. denies it) I have fet down at large after him, to thew how he Quarrels at plain Scripture; as all this Answer of G. F's is for Substance (fee the Scriptures in the Margin) and I cannot but admire at the Man, that instead of derecting the Quakers gross Errors, almost all along Quarrels with the Scriptures in their Books, which their Answers (particularly G. F's, for I think no Man used it more) generally confifts of: So that commonly when he finds any Scripture in a Quakers Book, that must come in for a stroke, and he is presently Skirmishing with it. as if his Enmity was as much against the Scriptures, as against the Quakers Books; but the plain Truth of the matter is his Enmity is to great against the Quakers, and the Truth they hold; that he cannot endure that they should have any Share in the Scriptures of Truth, tho' ever so rightly applied, in proof of their Doctrine, which once he flood as much in the Defence of, as most Men; but now would pluck up by the Roots if he could, from having any share in Scripture, or their Authors; in Jesus Chrift, or Heaven it self, if he could help it. I would not wrong him willingly the Lord knows. (tho' he hath us fo much) but speak what I believe in my Conscience to be true; and that the fame Enmity he hath against our Friends, and to ir Books, the Spirit that Rules in him, hath against the Scriptures themselves : but if he should oppose them openly, it would not be born; but to wound them through the Quakers fides more undifferend, is very grateful and acceptable, to that Spirit, and them that are in the Gaul of Bitterness, and Bond of Iniquity. Judge, Reader, if there was ever a greater Renegado : and whether the Proverb is not verified, yea, trebled in him, that such a one is not only worfe than three, but ten Turks; who, where-ever he meets with the Image of Felm Christ, endeavours to stab him to the Heart in the open Market-place. So commonly when G. K. finds any Scripture in a Quaker's Book, in favour of their Doctrine, or any thing of Christ witneffed Inwardly, he would raze it out, and have their Books burnt; witness that wicked Poffcript of his, to his Book of Antichrift. But his Malice shall not so effect it, the Lord God, in whom we believe and trust, will, we doubt not, frustrate his wicked Intents, and all such Evil-minded

I John 4. 17. 2 Cor. 2.

- 21.

And in the same manner (in the same Page and next) he uses G. F. and R. H. and the Scripture too, for faying, in Truth's Defence, p. 65. in answer to a Query, (Who is like to be the Man thou speakest of, be that saith be is Equal with God and Christ, or be that Preacheth Christ the Head?) Here in this Question thou bast openly (hewed thy felf not to have the (Same) Mind the Note, G.K. Apostle bad; For, faith he, I would the same Mind were in you, that was also left out the in Christ Jesus, who thought it no Robbery to be Equal with God, and yet made word same bimself of no Reputation, Phil. 2. 5. And here thou bast shewed thy felf, that abou bast neither the Mind of Christ, nor his Apostles; but art an Antichrist, and an Enemy against them that witness these things, which the Apostle said, I would that ye were of the same Mind. And again the Apostle faith, Our Fellowship is with the Father and the Son, I John 1. 3. (Here G. K. ends, but I go on,) And be did write to others, that their Fellow hip might be with them; and be that bath the Father, bath the Son also; (there is the Equality between the Father and the Son) and be that is joyned to the Lord, is one Spirit; and be that is joyned to an Harlot, is one Flesh; and there thou art harlotted from all the Saints, Christ and the Apostles; and bast showed thy felf to be an Enemy against them, who are in the same Mind and Condition as the Apostles and Saints were. Note. here he shewed himself, in being an Enemy to them that had the same Mind, and witnessed these things which the Apostles mentioned as above ; and is this any harm, to have the same Mind, when the Apostle wished they had the fame Mind that was in Christ? And what was that? Why to be like him in Humility, as he was like his Father; not to be Equal as he was Equal, in a strict Sense, but by way of Likeness, Oneness, or Unity, according to Scripture ". And fays G. F. p.66. He that preached * And the Christ, witnessed the Head and the Members, and wished the same Mind to be in 39 Articles them, as was in Christ, who thought it no Robbery to be Equal with God, of the Ch. Phil. 2. 6, 7. Now this is plain Scripture, and what shall we do with it? Fingland, G. K. is offended at it; and especially that G. F. made use of it against that they be made like Priest Camelford, thinking, belike, as the Papists do, that the septures do the Image not belong to the Laity, or Vulgar; fo that the Scriptures do not belong to of his only the Quakers to use or mention, but only to the Priefts, to give it out in begotten fuch Bits and Scraps as they can afford to the People, who must be con- Chrift. tent with their Allowance, and not presume to make use of it, but as they think fit. Well, George, thou bid'it fair for a Maje-Priest, for this thou knowest is Pope-like, to use thy own Term; and if thou dost not like that Comparison, I would ask thee, Who, but an Atheist, George, would Quarrel with the pallage, being plain Scripture? For if G. F. was to blame for mentioning it, the Apostle must also for writing it: And why should G. F. bring it to a wrong End or Ufe, more than the Apolle? For he never faid or pretended, that he himself was equal with God, but deny'd the very words in two Printed Books, Brief Discovery, p. 14. and Saul's Errand, p. 5 & 40. which yet G K. brings; to prove he did: But he may as well prove, that he himself hath lived in the World eleven times before now. and that this is the last time, and therefore there is no hopes of his ever

being good again in any other Revolution, (Query, Whether that is not it. he posts so fast to fill up his measure.) I say, G. F. never owned it, nor used them words of the Apostle, in any other Sense than as the Scriptures Matt. 5.48 Speak of, being Perfect as he is Perfect, and as be is, so are we, in this World: 1 Job. 4.17 and be that is joyned to the Lord, is one Spirit, that they should be like bim; and that be that Sanclifieth, and they who are Sanclified, ore all of one; which is all Scripture, and much more to the same purpose: And if G. K. is angry that there are such Scriptures, we cannot help it, the Scriptures cannot be broken: But that which vexes him the more, is, to find it in Quakers Books, or in their Favour (as I hinted above) or that they have any share in them.

TCer.6.17

Heb. 2.11.

Page 15. He blames G. F. for quoting Cbr. Wade lamely, in Great Mystery, p. 248. viz. He denies the Son of God to be Revealed in Man, only by Adoption: and cryes against Equality with the Father; which is the Substance of C. W's words, tho' not in terminis; his words being, G. F. in Page 8. of Saul's Errand, affirmeth, That be that bath the same Spirit that raised up fesus Christ. is Equal with God; and the Saints have the same Spirit in measure, for God's Spirit is but one : And G. F. faith, in P. 11. That be is a Saint. Thus be would again prove, That he, a poor wicked Creature, is Equal with God the Creator: And if fo, then G. Fox is the Creator of G. Fox and the whole World; and be intimately claimeth Christ's Equality with God, by his perverted citing of Phil. 2. 6, 7. But I fay Nay; that is Priest Wade's Perversion, to fay, that G. F. would prove, that he, a poor wicked Creature, is Equal with God: he intended no Equality, but what the Scriptures speak of, and that is Unity and Oneness, which the Scriptures hold: But why pervert citing Phil. 2. 6, 7. Did he strain it to any Sense beyond what the plain words would bear? May not G. F. cite Scripture as well as the Priest? It's known that they cite Scripture for that which is quite foreign to it, and which cannot only not be proved by Scripture, but is quite contrary to it : And may not G. F. cite them as they are, without any wresting or perverting at all? And why, wicked Creature? How could he prove that? Or that G. F. was not a Saint as much as any (for he lived a Holy Life,) Except he will deny there was any fuch. But to the rest of C. W's words, in opposition to G. F. The Scripture faith, that even the Saints themselves are not God's Sons, otherwife but by Adoption only by Christ, not as being Christ, as you foolifbly fancy, but by Christ; for it is written, baving predeftinated us unto the Adoption of Children by Fefue Christ, Eph. 1. 5. Which I do note, George, (as thou bid'ft us) and fay, that it is C. W's foolish Fancy, to say, that G. F. or any other Quaker, fancies they are Christ, for none ever faid or thought fo; No, George, we utterly deny any fuch foolish Fancy. But the Scripture faith, That as many as received bim, to them be gave power to become the Sons of God, John v. 12. And they that are led by the Spirit of God, are the Som of God, Rom. 8. 14 And yer we do not deny but it is by Adoption too. But let us hear G. F's Answer to C. W. as above faid; And that is contrary to the Apostle, who had the Son of God revealed in him: And the Assembly of Divines gave forth a Carechifm, which Children, old and young, was to learn;

and fuld, the Holy Ghost and Son, was equal in Substance, and Power, and Glery with the Father. What, then all that have the Son, and the Holy Ghost, have that which is equal in Power and Glory with the Father. This Answer of G. F. hath overthrown all G. K's Clamour in this Point, which he hath brought, to the wounding his own Caule; for here G. F. hath explained the words fo often clamoured at, viz. That be that bath the Spirit of God, bath that which is equal in Power and Glory with the Father; and this is true; and be that bath not the Spirit of Christ, is none of his, Rom. 8.9. Therefore the words above in Saul's Errand, stumbled at, ought to be read thus, He that bath the Same Spirit that raised up fesus Christ, bath that which is equal with God, according to G. F i own Explanation, and according to thy own Explanation too, George, against C. M. who would fix it upon G.F. (as thou now do's) that he thought Serious himself equal with God, and that the Soul of Man was God, or is part of him; Appeal. But feeing (fay'st thou) be brings not this from G.F. but from Faldo, a most Partial P. 60. and Environs Adversary (as thou now art) it is not (say'st thou) to be recleared it in his Book, that he did witness both the Son and the Holy Spirit revealed in him; who (as he taketh notice by the Westminster Confessions acknowledgement) are Equal to God the Father. So far G. K. in Vindication of G. F. as to that Slander (and as to the Soul, we shall cite his Sense of that in its place.) So that according to G. K. it's the Son and Holy Spirit, and not G. F. that is Equal with God, and that in G. F. sown Senfe. Which according to G. K. own Acknowledgment, in the fame Book, (which is as a heap of Witness Page 7. between us, George, at thy going off) ought to be allowed in this case (says he) all, but Prejudiced Persons, will say, if it can be found, by comparing their words one with another, that their Senie and 'Meaning is found, tho' not fo altogether fafely or cautiously worded in every respect, Charity is to be allowed, and the best Construction ought to be given to their words; or they themlelves, or their Friends for them, in respect of their absence or decease, who did belt know them, ought to be allowed to give their Sense of them, as I have done (lays he) in the Sincerity of my Heart. But can he fay fo now, but rather the worlf Construction? And so by his own Confession, a Prejudiced Person and Uncharitable, and so the less to be heeded; for according to the Proverb, Ill Will speaks well of no Man: Or if he will take the words as they he, they must import no more than a Likeness (in which Sense and Acceptation, the word Equal is often rook and used, (the not only as he fays) as I could shew.) And as of Unity and Oneness, as I said, and as the Scripture fays, He that is joyned to the Lord, is one Spirit, 1 Cor. 6. 17. Which feeing he will not allow of in that Sense, I would defire him, in his next, to give his Exposition of these and the like Scriptures, and see how much less it will amount to: And if he will take the words strictly, of bim that bath the same Spirit, viz. in the same Measure, it will relate to none but Christ himself (and so its right again) for none have it in the same Degree, that sifed up Jefus from the Dead, but him; and G.F. denied the words

was spoken of G. Fox, Saul's Errand, p. 5 & 10. as above faid; but the Father and the Son are one, as Christ faid, John 10. 30. at which the Fews took up Stones to Stone him; and where the same is revealed, this is witnessed, said G. F. ibid. that is, Unity and Oneness; and let G. K. deny it if he can. And this is fufficient to answer all his Clamour in the following Pages, about the word Equal: And tho' this he thinks, p. 16. so evident a proof that G. F. thought bimself Equal with the Father: I say, this evidently proves the contrary; and I think I have clear'd the passage, without Sophiftry, that G. F. did not apply it to himself, or think that he was equal with God; nor ever meant, or intended, fimply, that every one, or any one, that had the same Spirit (that is, a Measure of the same) that raised up Fesus, was Equal with God; but that Christ was only Equal with the Father; and they that have his Spirit, have that which is equal with God: Which is so clear from his words above said, that it needs no farther Explanation; and fo hath refell'd his Charge of Blasphemy, and return it to him again among his hard Speeches, which the Lord will Judge him for, and which he might have kept at home, and applied to himself; for I can tell him of another fort of Blasphemy than he could ever prove G. F. guilty of (which is in it felf, a speaking Evil of the Name of the Lord) and in Scripture words too, and that is, of them which fay they are Tews, and are not, but are the Synagogue of Satan, Rev. 2. 9. Like such as pretend to be Christians, and yet hate and perfecute the Life of Christ, where it is made manifest (and the Vessel too, wherein it is brought forth, if they can) as he once believed it was in G. F. and I question whether he will deny it yet, tho' he is now gone from it in himself, and so would do despite to it in others. See this also in the Switch, by J.W. and G.W. which tho' G.K. Cavils at, he cannot Confute.

Page 17. To shew what Conceit G. F. had of himself, as being more than a Creature, he tells out of Great Mystery, p. 298, 299. That one bad raised a prievous Lye against G. F. and Said, be Said be was Christ-and told bim-be bad witness to prove it. And G. F. told bim, be was a Judas; and be went away, and after a while banged himself: And Christ (fays G. F.) in the Male and Female, if be fpeak, be was Christ the Seed, and the Seed was Christ; but he did not speak it as a Creature. Now is it not strange, that G. K. is become fo Stupid, as to take up a Story after one, that the Hand of the Lord was fo manifested on, for his Lyes and Wickedness, that he went and Hanged himself, as Judas did. Oh! George, beware, for thou art in the. fame Spirit; and it's very dangerous to provoke the Lord, left Judas's End be thine too, for thou halt certainly betray'd the Just in thy felf, as certain as ever Judas did outwardly; and would'st incense others what thou canft: It will be hard for thee to kick against the Pricks always, and ffrive with the Lord, (which none ever did, and Prosper) for he will be too hard for thee in the end.) And with what Impudence canft thou fay, G. F. granted he spoke the words, when he calls it a grievous Lye; and fays in his Fournal, p. 67. it was utterly falle; and is not Christ in the Male

Male and Female all one? And if he speak, is it not Christ the Seed, and the Seed Christ? Deny it if thou canst (if thou wilt deny every thing thou hast faid;) But be did not Speak it as a Creature: And what then, is Christ a Creature, George, as I asked thee, when thou didft affert, that there was nothing in Man, but what was a Creature, or that was uncreated? And did not Paul fay, when he commanded, yet not I but the Lord, (yet the Lord spoke in him.) And again, But to the rest speak I, not the Lord, I Cor. 10. 12. Which shews, he made a distinction between his speaking, and the Lord's speaking in him; but that will not be allowed G. F. it seems; but if he speak from Christ in him, he must, in G. K's sense, be more than a Creature, but not in Scripture-fense, George: And was it not a true Spirit of Prophecy that spoke in G. F. and told that falle Accuser, That be was Judas, and Judas's End [hould be bis, fee G. F's Journal, as above, p. 67. For after he had accused him before the People, and set them in a Rage, that they were ready to lay hands on him, 'G. F. fays, He was moved of the Lord God, to stand up upon a Table, in the Eternal Power of God, and tellthe People, that Christ was in them, except they were Reprobates; and that it was Christ, the Eternal Power of God, that spake in him at that time unto them; Rot that he was Christ, and the People were generally fatisfied, except himself and a Professor, and his own False Witnesses; and he called the Accuser Judas, and was moved to tell him, that he was Fudas, and Judas his End should be his; and that that was the Word of the Lord, and of Christ, through him (G. F.) to him: So the Lord's Power came over all, and quieted the Minds of the People, and they departed in Peace. But this Judas went away, and shortly after hanged Thimself, and a Stake was driven into his Grave. Now, George, was this a true or falle Spirit that spoke in G. F. that was so soon and manifestly :: fulfilled? Confider of it, and do not let thy Fury against the Quakers, force thee on to take part with Judas's and Lyars, against the Truth, till thou art thur up with them; for then it will be too late to Repent, and there will be no Remedy: Return therefore now, George, (if there is yet any hope, and thou may'st have the Benefit of Christ's Propitiatory Sacrifice, who dyed for Sinners, and the Atonement of his Blood, and Mediatorship, who is the Advocate with the Father, if thou can'ft find a place and Mercy with him, for all thy Sinful Prevarications, which is the worlt I yet wish thee; for in him is our Faith, Hope, Confidence and Truft, notwithstanding all thy hard Speeches to the contrary, viz. in the Benefit of his Coming and Suffering outwardly, his Mediatorship with the Father now in Heaven. and Operation of his Holy Spirit in us, and not any Works or Merits of our own; but what he works in us, and by us, and we together with him: And this I declare to be my Faith, let who will fay to the contrary. And According art thou become so blind, that thou can'st not distinguish between the Crea- to G.K. the ture, and the Seed speaking in the Creature? And must the Seed Christ Creature needs be a Creature too, George? Where is thy Scripture for that? And as must be to what Seed was in him, or other Quakers, that was not a Creature. . I answer, the Seed a

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The Seed Chrift. And is it not a palpable Lye, George, to fay, Thou cans not find out any other in his (G. F's) Writings? (viz. What Seed was in him, or other Quakers, that was not a Creature) but his Soul, or invisible part, that he makes to be Christ, and a part of God; whereas he always held the Seed to be Christ, that is not created: Canst thou deny it, George, and the Breath of Life, that is of God, or part of God, in some sense, (tho' not fo as if he could be divided into parts or Particles, to be that living Soul or Life of the Soul, that Man had in the beginning, when God breathed into to universal him the Breath of Life, and he became a Living Soul: As in two former Books FreeGrace, of thine it is explained; but as thou referrest that to another Head, fo

Post (cript Serious Appeal, P. 60.

Next thou quarrellest with F. Howgill, Collect. p. 232. He that is born from above, is the Son of God; and be faid, I and my Father are one: And where the Son is revealed and speaks, and the Father speaks in bim, and dwells in him, and be in the Father, there is Equality in Nature, tho not in Stature. Note, There where the Son is revealed, and not elfe, there is Equality, viz. between the Father and the Son in Nature, but not in Stature, as to the Birth born of God; and what is that to the Creature? The Equality in Nature, is only where the Son is revealed, tho' not in Stature, as to the Birth there brought forth, where the Son is revealed; and tho the Divine Nature of Father and Son is equal, being but one; and as it relates to Christ, as born from above; yet not in Stature, as pertaining to that Birth, begotten and born of God in the Saints, which partakes thereof, and therein bears the Father's Image, and is like him, tho' not in Stature, as a Child to a Father that begets it in Nature (being of his own begetting, of his Flesh and Blood, and bearing his Image) but not in Stature or full Growth as a Man. Can any deny this? And is not this plain enough to any, but fuch as will carp at any thing?

And for his Banter on it, p. 18. and G.W. for explaining it in his Truth and Innocency, p. 10. (which I refer the moderate Reader to, and his Clamour on G. W. and J. W. in this and the next Page, about the Church of England Confessing and Praying for Forgiveness of Sins, and not forfaking, &c. which implies not as he fuggests, p. 19. The Quakers great Pride of their Sinle's Perfection, or Uncharitableness to others; but only against continuing the fame from Seven to Seventy, ever Confelling, but never Forfaking; when it's fo plain, that they who Confess, and for sake their Sins, shall find Mercy, according to Prov. 28. 13. And not every one that faith Lord, Lord, but he that doth the Will of God, &c. So I shall leave it, as not needing any farther Answer, except they, or either of them, think meet to concern themselves farther, in defence of the Truth, or themselves, from his Per-

verfions.

Only I cannot but take notice of one Abuse and Forgery more on G. W. in making him fay, in Truth and Innocency, p. 13. They (i.e. the Quakers) are the Ten thousand of his Saints, in whom the Lord is come to execute Judgment upon all. Whereas there is no fuch thing there, nor the word Quakersin the Page. How groffy Wicked then must he be, to forge such an Untruth, on purpose to cast an Odium on them? And how little Truth or Trust can there be, in the Priests, his Witnesses, to assess the Fairbfulness, and

Exactness of fuch Quotations?

And that many, both in the Church of England, and other Protestants, can empare with the best of the Quakers, for Holiness of Life, and exceed them in many Vertues. effecially in Humility: I shall not boast of our selves, knowing what we are it's by the Grace of God, and will leave it to the Impartial to judge between us; as to the Generality of the Lives of the one, and of the other; but if the Tree is known by its Fruits, and the in-fide may be judged by the out-lide; where there is most Pride or Humility, denial of self, or Conformiry to the World, and the vain Fashion, Customs and Conversation of the Times; or who walks most Circumspect, Sober and Retired. or is most Harmless or Innocent, readier to receive than offer Abuses or Injuries to any; Let but the Streets, High-ways, Fairs, Markets, Taverns, Ale-bouses, Play-houses and Steeple-bouses, be witness, and I doubt not of the Dermination: Sure I am, were I not of their Pertwalion, I must offer Violence to my Understanding, if I gave it not in their Favour. In short, Ler them Live us down, and then upbraid us; and in the mean time hold their Tongues for shame: Yet deny not, but there may be some Pious and Confcientious People among them, tho' but in small Proportion to the Body, as he once faid, of the Presbyterians. And on the other hand, I would not be understood, to speak of all that go under the Name of Quakers, who are not worthy of it, but by their Evil Walkings, may cause the Way of Truth (undefervedly) to be evil spoken of. And for calling. others the World, and their Worship, Idolatry; and fuch as turn from us to them, Apollates, &c. If they are not the World, who are? The Saints were always the least number, and the World the comprehensive Body of People: And how far their Worship is Idolatry . I intend to give a List of their Practices e'er I have done: And for Apoflates, I have defined in the beginning, what an Apostate is, viz. One that goes back to what he once left, and denied, on Conviction of the Evil of it, and not forward to farther Discoveries. And whether they that go from us to them, are such or no. I leave to the wife in Heart to judge. However, I doubt not but their Works will make them manifest.

Page 20. (After some Flurts at Friends about Prayer, particularly at G.W. and J. F. not worth answering, except they see meet) He comes to make mention of my reading a passage out of his Book, called, The Way Cast up, but omits the occasion wherefore I brought it, as also part of what I offer'd, to convict him; as his manner is, to omit or mingle whatever makes against him, or does not suit his Ends, to cover his Falsebood, and evade the manifest Advantage it had over him, in the Judgment of most that was Judicious there present: Which was thus, He having said, on the Conclusion of Persection, That the Quakers being Resect, or having no Sin to Confess, they had not been known to make any Confessor, on Pray for Engineers.

of Sin, in their Meetings, this Fifty Years, (or to that purpose, I am fure I do not wrong him.) Whereupon knowing it to be falle, and remembring a Passage in that Book of his to the contrary, and having several of his Books in my Pocket, I produced it, and offer'd to read it, faying, I could Convict him out of his own Books; which after I had begun to read, there being a Hurry and Disturbance at it, that it could not be well heard, they defired me to hand the Book to him; he calls the Minister that stood by him, and read the Quotations which I did, directing him to the Page and Number where he should begin; and, as he says, the whole Passage was, at last, read; tho' he would have evaded it by other Discourse, if he could, to prevent the Detection of his Deceit, as it appeared plainly to me; but tho' all read, yet not all fet down, fay I; which because he hath clip'd it, to avoid the force of it against him, I shall set it down at large; and which indeed was defigned for a Confession to Fesse Christ, as well as what I brought it for; and fo may Convict him, as to much of his Clamour against us, in that respect also, unless he'll say, he did not speak true when he writ it; which I think he'll hardly yet dare to deny. It begins thus, Page 121. Numb. 7. 'For many times have I both heard others, and also up, p. 1216 I my felf have called upon that Bleffed Name, expresly naming the words Fefus Christ; although when we express not these words, yet if we Pray by the moving of his Life and Spirit, we Pray in the Name of Felm, and

4 also to Felas, the Heavenly Man, that is glorified with that Glory he had

with the Father, before the World was.

8. Yea, I have heard expresly such Petitions put up in our Prayers. tat our Meetings, unto Christ, as Jesus, Son of David, have Mercy upon us. O thou bleffed Lord Felse, that wert Crucified, and died for our Sins. and thed thy precious Blood for us, be gracious unto us; Thou that in the days of thy Flesh wert tempted of Saran, afflicted, bore our Sins on the Cross, felt our Infirmities, and wert touched with them: O thou our merciful High Prieft, whose tender Bowels of Compassion are not more fraitned fince thy Ascension, but rather more enlarged; and whose Love and Kindness is the same towards thy Servants in our days, as it was of old: Help us, and strengthen us; and by the Power of thy Divine Life and Spirit, raife us up over all Tentations; and indue us with a Measure of the same Patience and Refignation that dwelt so fully 'in thee; and which thou didft fo abundantly manifest in all thy Sufferings, in the days of thy Plesh: Thou art the same that thou wert; thy Heart ' is the fame towards thy Servants, as when thou wert outwardly prefent with them in the Flesh. Thou are our Advocate and Mediator in Heaven with the Father, our merciful High Priest, who is not untouched with the feeling of our Infirmities. Thou, even thou, bleffed Felus, thou knowest our most secret Defires and Breathings, which we offer up to thee, in the Inablings of thy bleffed Life and Spirit, that thou may'ft prefent them unto thy Father, and our Father; that in thee we may be 'accepted, and our Services also; and for thy sake our Defects and short

Co lings,

Comings, our Sins and Transgressions, that we have committed, may be forgiven us. These and such-like Expressions frequently used by us in Prayer, both in secret and also in publick, in our Assemblies, plainly demonstrate that we Worship and Pray unto the Mediator betwixt God and Man, the Man Christ Jesus, the Anointed King, Priest and Prophet of his People, who is also God over all, blessed for ever. For he is that mighty one, upon whom the Father hath laid help; so that although the Father himself loveth us, and is most ready to help us in all our Necessities, yet we can no other ways receive his help, but as it comes to us by the Conveyance of the Man Christ Jesus, our alone Mediator. Whom he says after (which is mainly for his present purpose) It demonstrates, is pre-

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After the reading of which, divers, as he confelleth, faying, It was a good Prayer, he feem'd fomewhat non-plus'd; and to invalidate it (as to the end for which it was brought) brought in that Story, p. 21. as if fome Friends at London should question him about it; but as I told him, that was nothing to the purpole, we had but his Say-fo for that, the Book was owned by Friends; and, as D. Phillips faid, approved by the Seconddays-Meeting at London; and can and will prove, and feveral, by his own Confession in this very Narrative, owned that very passage, as G. W. and W. P. who are none of the least among them: So that it stands good against him, as to what it was brought, notwithstanding all his Pretentions and Evalions, and confequently convicts him of an apparent Untruth and Lye, in faying, They have not made any Confession this Fifty Years; for either thou halt many times, and frequently, heard them use such Expressions, George, as thou fay'ft, or thou halt not: If thou halt, then the Quakers are Orthodox by thy own Confession, and so abused and belyed by thee, who art the Lyar now. If thou hast not, Why didst thou write so then? Thou know if the Confequence of that also. But, as I noted to the People, 23 Years ago, in his Book Printed 1677. he fays, he had frequently heard them; and whether they would believe him then or now; I am fure we have more reason to believe him then, when he was more himself, and acted by a more fober Mind and Principle, than now, he is acted by Malice and Revenge, because he could not have his Humour every way as he would in Penfilvania; and so regards not what he says or does (tho never fo falle) ever fince: And by this very passage it is apparent, he is not to be credited in what he fays, as to matter or manner: Let him reconcile his Contradiction in it, and clear himself of the Lye, if he can. And for A. Cook's laying, p. 21. That he never was a right Quaker, -but an old rotten Presbyterian; we have but G. K's Say-fo for that neither; which knowing his Eallehood in other things, I the lefs credit: And if he was not to right, as we thought or expected, the more's the pity; and to his own hurt it was, if he play'd the Hypocrite; but I would fill hope otherwife. And for his faying, The reading that passage containing the Prayer aforesaid, which the Quaker brought to make against him, bad a far contrary Effect to what he in-

tended: And that many (Some Ministers, and others) prefent, fuld, This makes for G. K. not against him. Which if they did, I do not believe him as to the Effect, for I am fure it was took and represented otherwife; and if any faid fo, it must be byass'd Persons; for many others, that were nor Quakers, faid the contrary; and if that makes for him, to convict him of Lyes (as that apparently did) I care not who or what is for him, I am fure Truth is against him: And if it had not made against thee, George, why didft thou not fet down the words that were the occasion of it, as thou spakest them; and also the passage at large as it was read? Did not I direct to Number 7? Ask the Priest that stood by thee, whether I did not direct him to begin there, tho' he would have skip'd it? Thou know'st where it pinches, and thy Narrative is not a true, but a falle Narrative, as I have proved, and may do farther. And for the Prief's Challenge, as he hath fer it down, for the Quakers to bring any such Passage out of their Books, to prove they were of that Faith with him: I could produce feveral. the not in Forms of Prayers perhaps (they not having any Forms of Prayer, or fuch occasion to fer them down) but the Books of Sermons and Prayers Collected by others, particularly S. Crifp's, and two other Books. of divers others of our Friends, have many Inflances of it, as S. C. Vol r. p. 24. Hear thy poor People that are crying unto thee, the God of God's. in Zinh, that are sensible of their Weakness and Feebleness, and how unable they are to overcome the Enemies of their Souls.-Let the Souls of thy People be raifed from the Duft, and delivered from their Sin, p. 88. 'And living God of Life, Let those that are bowed down under the weight of Sin, be supported and raised up; and those that are weary and heavy Laden, Let them have Rest to their Souls, p. 135. That so Transgression may be finished, and Sin and Iniquity may be put to an end; and that Truth and Righteoulness may be set up and thine among us, Vol. 2. p. 16. That thou may's have Mercy on them, and Pardon their Iniquity, and Love them freely; for so thou hast ordained in thy Son Fefas Christ, that we may receive Remission of Sins, through the Belief of thy Everlasting Truth, p. 197. That we may, every one of us, turn from our Iniquities, the Evil of our Hearts and Ways, that we may Praise thee in the Land of the Living, Vol. 3. p. 28. Holy Father of Life, increase and ' multiply those Graces and Holy Desires, which thou hast begun to work in us; and pluck up every Plant that thy right hand hath not planted : Let Spiritual Sodom be burnt up, and all that are Corrupt, p. 256 .- And offer up daily Thankfgivings, and Living Praifes to thee, the True and Living God, and Felis Christ, whom thou half fent, and thy Eternal Spirit, who alone art worthy, who art God over all, bleffed for ever and ever, Amen. (Note, Here is the Three own'd, yet but One.) And in the Book called, The Concurrence and Unanimity of the People called Quakers, in owning and asserting the Principal Doctrines of the Christian Religion, Demon-Brated, in the Sermons or Declarations of Several of their Publick Preachers. (Note, This was no Quaker that took those Sermons, and gave the Title to

to that Book, and Character of the People called Quakers, to contrary to G. K's present Sentiments; yet fince he began the Difference, viz. 1694) Page 7. 'That all their Afflictions and Exercises may be Sanctified to them, for the bringing them hearer and nearer to thy felf, and into a more ! lively, inward and fingle Dependance on thee, and thy Divine Grace and Truth, which thou half made known by Christ Fefus, our only Mediator, by whom alone we have Access to thee, &c. P.o. That Sin may oot reign in their Mortal Bodies; that Sinful Lufts, and Vile Affections, and an Earthly Mind, may not have Power over them. P. 36. That we may look unto thee, and expect Salvation from thee, by Jesus Christ our Mediator and Redeemer. P. 45. We befeech thee, for the fake of Fefus Christ, Let not thy Anger be kindled against us, lest we perish. P.97. And help us to grow in Grace, and in the Knowledge of our Lord and Saviour · Telus Christ, who hath Redeemed us from all Iniquity, not with Corruptible things, as Silver and Gold, but with his own Precious Blood, as of a Lamb without Blemish, and without Spot, that we might live to him that died for us. P. 108. Let them find Favour and Acceptance with thee, in and through the Lord Jesus Christ, the great Mediator. P. 128. For the take of Fefus Chrift, whom thou haft Exalted at thine own ' right hand, to be a Prince and a Saviour, to give Repentance unto us. and Remission of Sins. P. 129. That we may be found in Christ, not having our own Righteoufnels, but being Justified freely by his Grace, through the Redemption that is in him. P. 161. Everlasting God, and Fountain of Life, from whom all Comforts and Bleffings flow unto thy People, through thy Dear Son, our Saviour, Jesus Christ. And in that other called, The Harmony of Divine and Heavenly Doctrines, p. 38. Thus Prays W. P. Looking up to Jesus, the Author and Finisher of their Faith, our is who, for the Joy that was let before him, endured the Cross, and de- fould be. ' spised the Shame; who is a merciful High Priest, that cannot but be touched with the Feeling of our Infirmities; that was Tempted as we are, that he might Succor those that are Tempted. Let us follow the Captain of our Salvation, who was made Perfect through Sufferings, having the 'Kingdom of Grace in our Hearts, and the Kingdom of Glory in our 'Eye; and by patient Continuance in Well-doing, feek after Glory and Honour, Immorrality and Eternal Life. And p. 192. Being Reconciled unto thee, through the Dear Son of thy Love, and Sanctified and Justified by his Spirit and Blood, we may be faved from Wrath through him; for if, when we were Enemies, we were Reconciled to thee, through the Death of thy Son, much more being Reconciled, shall we be Saved by his Life.

And in a Prayer of W. Bennit's Coll. p. 141. 'Oh come Lord Jefus, come quickly, take unto thy felf thy great Power to reign, for thou art worthy, worthy, faith my Soul; Glory to thee in the highest for ever more, Amen.

And lo concludes E. Burroughs; fee his Works, p. 114.

This which occurs at prefent, is enough to answer the Prieft's Challenge, and farther Convict G. K. of Untruth; tho' I could produce much more, but for time and brevity fake; and if I could produce none, he hath granted, that he has often heard it: And in above thirty Prayers which I have by me, Jesus Christ, or relative Terms, is mentioned near a hundred times, and mostly concluding with Glory, Honour and Praise, &c. to God, through him (as the Church of England Prayers does) and sometimes to him. Although, as he fays above, When they do not express these words, yet if they Pray by the moving of his Life and Spirit, they Pray in the Name of Jesus. And can he deny that they do not Pray in that? And what then would he have? Tho' now he would pretend that it was some Scots Friends be bad beard to Pray: But Friends, whether English or Scots, or any other Nation, Kindred, Tongue or People, are all one in Life and Principle, and cannot differ, as they are guided by the Spirit of Truth, and Pray in the Life and Spirit of it; in which they cannot err; but Pray in the Name of Fefus, as he fays. And he confesses, p. 22, that W. Penn had so prayed; and that G. Whitehead brought 1 Cor. 1. 2. for proof of calling on the Name of the Lord Jesus Christ; and for any saying, Paul was dark and ignorant in that thing; I utterly deny, till he bring better proof. And for his Note, Of the Fallacy both of G. W. and W. P. who for all this feemingly owning Faith in the Man Christ Jesus, by confessing they were to Pray to him; yet in their Printed Books, bave opposed that Faith, without Any Retractation: This I take to be a Note of his Falschood, and till he can produce any Book of theirs, that opposes Faith in the Man Christ Jesus, (who is not only Man, but God and Man) I return it to him as a Slander, and one of his hard Speeches, which the Lord will Judge him for.

ciples of the Elect People, P. 33.

And here I shall cite G. F's Judgment concerning Perfection: Seeing G. K. hath made often mention of him, viz. 'He who leads Men into Impersome Prin fection, is the Devil, and his work who leads from God; for Man was * Perfect before he fell, for all his Works were Perfect. So Christ, who defroyerh the Devil and his Works, makes Men perfect again, (dee stroying him who made them Imperfect) which the Law could not do. So by his Blood he cleanfeth from all Sin, and by the one Offering he e perfecteth for ever, them that are Sanctified. And they who do not bee lieve in the Light, which, coming from Christ, (by which they fee the Offering, and receive the Blood) they are in Unbelief concerning in And the Apostles, who were in the Light Christ Fesus, who destroys the Devil and his Works, they spoke Wisdom among them that were Perfect, although they could not do it among them that were Carnal: And their work was, to perfect the Saints (and for this end they had their ' Ministry given them) until they all came to the Knowledge of the Son of God, who destroyeth the Devil and all his Works, and who put an end to the Prophets, and to the first Covenant, Types, Figures and Shadows. "And the Apostles Work was, to bring People to the Unity of the Faith, which purified their Hearts which gave them Victory over that which parates ge,

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feparates them from God, in which they have Access to God, by which Faith they please him, by which they are Justified; and so at last they come to a Perfect Man, to the measure of the Stature of the Fulness of Christ. And so the Apostle saith, We Preach Christ in you, the Hope of Glory, warning every Man, that we may present every Man Perfect in Christ Jesus.

III. His Proofs on the Third Head.

First, That the Scriptures are not the Word of God, Examined.

Page 22. That the Scripture is not the written Word. He refers to Great Mystery, p. 68, 75. as G. F's words, and I have look'd both Pages, and there is no fuch words of G. F's in them, but the Priest's in the first, and therefore he hath wronged G. F. and the Priests that attested the Truth of his Quotations, are Lyars: G. F's words, p. 68. are, And the Scriptures are words of the Prophets and Apostles, and Christ; they are words, and so called in Scripture; they are not called the written Word, but Words; and Christ the Word cometh to fulfil them, See also p.75. Now this is a plain Perversion; and if G.K. can shew where they are called the written Word, let him. And the next Quotation is of the like credit, The word not contained in Scripture, p. 222. But there is no fuch words, but thus, The Scripture (aith, God is the Word, and the Heaven of Heavens cannot contain bim. Now this is plain Scripture, 1 Kings 8. 27. which G. K. cannot deny, and consequently the Scripture cannot contain him. But G. E. did not fay fo; and what Credit then is to be given to such a Forger, or his Witnesses? Let us see the third. The Scripture not the word of Reconciliation, but Christ, p. 186. This he hath clip'd; G. F's words are, The Scriptures are not the word of Reconciliation, but Christ is the word of Reconciliation, who reconciles Man to God, and fatisfies the Father, and gives Men Peace with God; and this the Scripture declares; as typified, Ezek. 45. 15. prophesied of, Dan. 9. 24. fulfilled, 2 Cor. 5. 18. and Heb. 2. 17. And dare he deny this? What would he be at? Kill he put the Scripture in Christ's stead? And shall I then read the words he has cited, backward, as his Creed, feeing he opposeth them? viz. That Christ is not the word of Reconciliation, but the Scripture. And who denies Christ then, George? See whether thou wilt own this or no, (for it's the natural Confequence of it) and tell what 'tis thou opposest, or findest fault with; or is it to find fault with every thing thou meetest with in the Quakers? I am fatisfied it will not turn to thy Credit in the Judgment of the Judicious. Next he cites, The Scriptures not Infallible nor Divine, but Humane, p. 302. Which is another Perversion, for the words are these. And the Scriptures, which signifies Writings, as you say, outward Writings, Raper and Ink, is not Infallible, nor is not Divine, but is Humane. Now let any judge of this dealing; when I turned to the place, and read it, I had an Abhorence of his Deceit: If this is thy Conscience, George, go whither thou wife, or do what thou wilt, we will never matter thee. And is this the Faithful Quotations? Oh! ye Priefts, his Witnesses, which ye atteft exactly agree with the Books out of which they are taken; if this is your Faithfulness and Exactness, who will trust you? Let the World judge what Witmeffes ye are; Will any body credit you, think ye? And will this redound to your Honour, or the Advantage of your Caufe, to Vouch for fuch a Perverter? Is this the way, George, for thee, and the Priefts, to Convert the Quakers, or Divert the People by thy Perversions? Or didst thee and the Priests think, that none would ever examine it, but take all upon trust? I hope they will be more wife for themselves than to trust you, your Credit is not good enough for that, as hath often been proved. And is this the Scripture, George, that thou would'it have to be the Word of God, instead of Christ, viz. Outward Writings, Paper and Ink? Or did'st thou, or any body elfe, ever hear, that that was Divine, or Infallible either? How come to many to be loft then, George? I had thought, indeed, that thou had'st meant, The Doctrine contained in the Scripture, to be the Word of God; which, as it came to the Prophets (and spoke by Christ) and the Apostles, we never denied to be the Word of the Lord; and not the Paper and Ink, for that is but Humane, as being made by Man: But it feems thy Judgment is, That the Scripture, viz. Outward Writings, Paper and Ink, is Infallible and Divine, and not Humane. But then we must defire thee to prove it by Scripture next time.

As to George Fox's charging Christopher Wade with Blasphemy, for affirming, The Scriptures are the Word of God, Great Mystery, p. 246, 247. It is still meant of the Writings, as there express'd: But the Scriptures of Truth (fays George Fox) are God's words, which Christ the Word fulfils, they are not the Word of God, which thou haft blasphemously affirmed, but Christ is the Word of God: As the Scriptures themselves abundantly declare, especially Folm 1. as thou must needs know, George. And why wilt thou fight against plain Scripture? And what is it less than Blasphemy (which as I have hinted, is a speaking Evil of the Name of the Lord) to call outward Writings, Paper and Ink, that which the Scriptures afcribe to Christ: Tho' we deny not the Doctrine therein contained, as I faid before, to be, in fome fense, the Word of God, as coming, or proceeding, from the Word. And for thy rendering the Controverse betwint all true Protestants, and the Quakers, (as thou art pleased, in the Enmity of thy Spirit, to set them at Variance, tho at Unity) whether the Scriptures are the Word of God; not a meer strife of words, but a most material and important Controversie. fay, it is more about words than need to be, for the Scripture is plain in the case, and we always kept to it; and yet fuch as would impose unscriptural Terms on us, of the Scriptures, must charge us, as Deniers of Scripture, because we keep to it, and will not admit of their unscriptural Terms, beyond what the Scriptures declare in the case, viz. That Christ is the Word, Fobn 1.r. and the Scriptures a Declaration of it, Luke 1.1. And now we must be render'd in opposition to all true Protestants, because w

cannot fay, as they that call themselves so, would have us, that the Scriptures are the Word of God; which the Scriptures lay Christ is, And this G. K. knows in his Conscience, is the very Truth; and our Consciencious Tenderness of the Name of Christ, in not attributing that to the Scripture. (the' we own them in their places, as much as any Protestants whatsoever) which belongs to Chrift, who will not give his Glory to another: And therefore the more Wicked in G. K. lo to render us in opposition to Protestants, as if we were Papists; as his Brother Scots-man 7. M. did in like manner, in this and other things, from which he vindicated us. in his Quakerism no Popery; on purpose, no doubt, to Incense our Enemies against us; for which the Lord will deal with him, and preferve us. we doubt not. And if G. K. or any that go under the Name of Protestants, will attribute that to the Scriptures, which they attribute to Christ. and render us Obnoxious for not doing to too, we cannot help it, the Lord will decide the Controversie; the Scriptures we truly own, but Christ was before them, and is preferred before them, and above them; who is the chiefest of Ten thousand. And I define G. K. to produce his many places of Scripture he mentions, for feveral of the things he there attributes to the Scripture, which he calls the Word; in particular, that we are born of the Word ", and fandified by it. And whether he means the Scripeure, * i.e. the (as he would feem to imply) or Christ; elle there is a Fallacy in his words; Scripture if he means, the Scripture is that incorruptible Word, that lives and abides for ever, I defire Scripture for it, for I can prove the contrary by Scripture; in the mean time I count it little less than Blasphemy, to attribute that to the Letter, which Christ faid of the Spirit. And as to his Instances p. 22. out of the Greek, which he would now draw, to prove the Scriptures to be the Word of God, as he did once to another purpole, Prest, and Ind. p. 7. it doth not answer his end in many of them; and should it be admitted. that it may be so translated, it would be but rarely and improperly that they are so called, as he says in the foresaid Book (as I may shew hereafter) and the words of evil Men are rendered by the same Greek word in Scripture, he fays there, as he does here, that the Orations of Hembens is call'd the word: And therefore that cannot Properly (but Improperly, as he .fays) fignifie the Word of God, being fo variously rendered; but Christ is most properly called the Word of God, John 1. 1. Rev. 19. 12. And he hath faid, 'It is very evident, and may plainly appear to to be, unto Defence. any that have the least measure of Spiritual Understanding, that by the p. 49.54 Word of God in these Scriptures (which J. Alexand. brought to prove the Scriptures to be the Word of God) is not understood the Letter, but Chrift.—And why then doth J. A. (or G. K.) make all this loud Clamour and Noise against the Quakers, seeing, upon the Matter, he confesseth what they fay, viz. That the Letter, or External Form of Writing, is not properly the Word of God?

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cannot fay, as they that call themselves for would have us that the Sargness

His Proofs, That the Scriptures are not the Rule, but the Spirit, or Light within, Examined.

Page 22. He cites three places out of Great Mystery, p. 29, 120 & 302. for one passage, viz. The Spirit is the Rule that leads into all Truth ; fo faith Christ: And in two of them there is no fuch words; and in the last, hath left out the word People, viz. That leads People, &c. which, tho' not material, is not fair, in one that pretends to Exactness. And he says, G. F. belyes and wrongs Christ's words; Christ did not fay, the Spirit is the Rule, the Spirit is the Leadet, who leads us into all Truth, by the Line or Rule of the Holy Scriptures; we not baving those extraordinary Leadings that the Apostles bad. Alas for thee, poor George! Is the Hand of the Lord shortned, that it cannot Save as formerly? Surely nay. If there is any straitness, it is in thy own Bowels. Immediate Halt thou not pleaded formerly for the same Revelation, Inspiration, Gui-Revelation dance and Leading, to continue in the true Church, as the Apostles had, (viz. the same in Nature, if not in Degree) which is not Extraordinary, but Ordinary, as thou faid'ft, to all True Believers: And if thou haft loft it, wilt thou include all others; and if the Church of England hath it not thou knew'ft a Church that had and hath. And where do'ft thou read. of Leading into all Truth, by the Line or Rule of the Holy Scriptures (not but that the Scriptures is owned as a Rule subordinate to the Spirit) but it's thy Un-Scripturalness that I observe since thy Back-sliding But as to thy Charge against G. F. as wronging Christ's words, in faying, The Spirit is the Rule that leads into all Truth! Now Christ faid, John 16. 13. Howbeit when the Spirit of Truth is come, be will guide you into all Truth. And is not that which guides, a Rule? What difference is there between Guide and Lead, George? Wilt thou strain at Gnats, and swallow Camels? Hadst thou belyed Friends, or wronged their Sense, no more than G. F. did Christ's, thou would's have had less to answer for, Ithan thou haft to the state of an ability of one

As to thy Note again, Nor withis a meer Strife of words, but a mift necessary Controversie, which is the Foundation of their Deifm, &c. Is still to expose us groundlesly: Thou knowest we own the Scriptures for a Rule, and are willing to be tryed by them, as to proof of our Doctrine and Practice, more than thou art, or can'st stand the Test of; but not The Rule, as preferrable to the Spirit. And thou thy felf halt faid, 'That the Power of God, is the Rule-For none know truly the Scriptures, but they who know the Power of God: And therefore that Power which is Life, Light and Spirit, is the "more principal and original Rule. And as to their Deifm, (as thou Phrases it unfcripturally) and their overthrowing Christianity; which is only one of thy Slanders, without proof; for that can never overthrow Christianity, to prefer the Spinit, before the Scripture that proceeded from it. And the Reprinting W. P's Discourse concerning the General Rule; which, by the way, George, cannot so properly be the Scripture, for that is not so General all over the World, as the Spirit is, which Enlightens every Man that comes w into

Truth's Defence, p. 68.

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into it. As thou referr'A to thy Deifing fo do I to B. Cade's Sopliffy detelled, which is sufficient Answer. As to what thou callest the Apollo's Green as thou can'ft not prove it all Scripture, unless thou can'ft prove that Chri descended into Hell) nor by that Term in Scripture; so neither ca that by their Principles, they do not believe one intire Article of it. For the Sub-stance of it, we do own and helieve; and thou can'th never prove the contrary. And for G. F's saying, Great Mystery, p. 355. The Applies dath on tell m. of a Creed, but the Pope's Common-book. It's true enough, the word Creed is not used in Scripture, that I know of, and may in the Pope's Commissions, for what I know (for I power could it) is not used in Scripture, that I know of, and may in the Pape's Canoni-book; for what I know, (for I never read it) yet (thou confessed) the Quakers now fay, they believe that colled the Apostic's Greed; and I have said before, we own the Substance of it. And as to thy saying, Socing, by denying the Scriptures to be either the Medium of Rule of their Faith, what account can they give for their Faith, to believe one peculiar Article of Christianity? I say, we deny not the Scripture, as a Rule to be tryed by; and tho the Spirit is the Author of Faith, we can give an account of our Faith by the Spirit, according to the Scriptures: But this is thy Grudge, that thou could'st not, not can'st not impose Greeds upon us, contrary to Scripture, viz. As to the Scriptures being the Word and Rule, instead of Christ or his Spirit; Three Persons in the Trinity; Ramism instead of Baptism; Resurrection of the lame Body, and other things, of which in its place.

Page 24. If they say they have a peculiar inspiration from the Light within, to believe these peculiar Delivines: Thus, in the first place, shrows down the common illumination from being the universal Rule, for Common and Peculiar are different things. Answ. We plead for no peculiar inspiration, but what is common, in some sense, to all true Believers, as abovesaid, and as he hath owned; and Peculiar and Common, and Special and Common, are his and the Priestin own Distinctions, not ours, to divide or make two of one, which there is no Scripture for and he knows as well as mass. Man Charing vinding is no Scriprure for; and he knows, as well as most Men (having vindicated it fo much) Friends Sentiments concerning Inspiration and Illumination; and how it's common or universal to all Men, as well as them, if they did give up to be guided by it; and therefore the more Inexcusable, and greater will his Condemnation be, for going to milrepresent them as he does, against his own Knowledge and Conscience.

Page ibid. As to the Names of Contempt thou pretended G. F. gave the Scriptures, as Earthly and Carnal, Death, Ink and Paper, Dust and Scriptures, G. F's Truth's Defence, p. 14, 402, In p. 14, there is only Earthly Letter's and ly and Carnat, Death, Ink and Paper, Dust and Seepents Ment, see, p. 14. 202. In p. 14. there is only Earthly Letter; and in p. 102. Carnal and Killeth; and Dust is the Serpents Meste Gen. 3.14 . So the rest must be placed so his Forgeries, as far as I can find. And several Papers given forth p. 44, 44, So Dust is the Serpents Mean, their original is but Dust, which is but the Letter, which is Dust a steer he leaves one, (their Church is Dust, a heap of Lame and Stones gathered augether) without any break, which is not fair in Citations;) So their Serpents feed upon Dust, (here her leaves out again, (and all this in the first Birth, and the Counast Mind cannot please, God) and then goes on again, which feed upon all these Carnal things.

and their Gofpel is Duft, Matthew, Mark, Luke and John, which is the Letter, the curfed Serpent is in the Letter; R. Hubbertborn's words (fays be, tho but now he called some of the same Page G. F's) Truth's Defence, p. 102. These last words he hath perverted, for they are thus, And Curfed is the Serpent which beguiles, and thou are be; look not for him without thee, for he is in the Letter. Now I believe this is an Error of the Press, fo that in the Letter, should be in thee, elle the Sense is not perfect, according to the former words, for look not without thee, relates to the Man, for be is in the Letter, is improper, because it doth not answer to the Relative in thee; for as the words lie, G. F. must mean, the Letter was within him, which I believe G. K. (fo mean as he now thinks of G. F.) will hardly think he meant a If he fays there is no Errata to the Book, I fay, no more there was not but feldom to any others printed in those days; in which yet there is many Errors of the Prefs, as I could flew; I wish the Authors might not bear the blame of them. And feeing that G. K. must needs turn Opposer in his latter days, I wish the Authors were living, or that it had been while they were living (especially G. F.) that they might have given their own fense (according to his former Rule, Serious Appeal, p. 7.) seeing he will not allow their Friends to do it for them after their decease, as he then granted. But to the Names above (tho' I cannot find all that he hath fet down as abovefaid) he knows in his own Conscience, that they were all meant of the outward Writing, Paper and Ink, and not the Doctrine therein contained, as G. F. explained it, Great Mystery, p. 302. tho' thou left'ft it out, as above noted; and yet he would now evade it, as if none of all (whom be calls Serpents,) that is, the Protestant Churches, did ever fay, that the Ink and Paper was the Gofpel. But were them G. F. called Serpents, George, the Protestant Churches? viz. the Presbyterians in the first Birth, Slaying and Persecuting the Righteons. Whether art thou turn'd then, to the Papilts? See how thy Envy befools thee, in thy going to expose Friends, by tacitly acknowledging the Presbyterians to be the Protestant Churches. Mark, not A, but The Prosestant Churches, whom yet thou art not a Member of: And what are ye then? But I do not think thou countest many of them much better than Serpents yet, tho' thou wouldest call them the Protestant Churches, in opposition to Friends, whom thou once counted much more Protestant, or deferving of that name, than them; witness thy Book, called, Quakerism. no Popery, never Retracted by thee, much less Refuted. And why then, George, will thou be to Difingenuous, as to go to let Friends in opposition to Protestants, at every turn, to gratise thy present Spleen against them, whom thou knowest in thy own Conscience, to be the most sincere Prorestants, both in Principle and Practice, in the Nation? As witness thy Book, called A Looking-glass for all those called Protestants in the three Nations, But that some Priefts (tho not true Protestants) have faid, That the Letter of Scripture was the Word of God, yea God, is plain of R. Atkinfon, and R. Stoaks, Great Myffers, p. 261, and others to the fame purpole, as I could shew; year he himself, but the Page before, by quoting G. K in opposition of it,

the he left out the words, that shew'd what Scripture it was G. F. meant. viz. outward Writing, Paper and Ink, to blind his Reader from the right underflanding of it, and caft a Slur upon the Quakers. But, fays G. K. had this been fo, will that jufflife G. F. his giving them fuch opprobrious names? If one or two Particulars had run into one Extream (see how he goes to extenuate their Blasphemy, and yet how he can magnific every word not well placed among the Quakers, the he can prove no fuch blafphemous. Expressions of the Quakers;) but to the Question, I say, No, nor does it appear he did give them all those Names; yet it might give occasion, in opposition to their Extreams, to give them such Names as were proper to the subject matter of it, viz. outward Writing, Paper and Ink, but not the Doctrine or Gospel therein contained; for I utterly deny, that ever he intended it of that, but only of the Letter, as he there calls it, and no other, which the Apostle says killeth, but the Spirit giveth Life. And more than this, I am fully satisfied, they never intended, the' the Priest and Profellors Extreams, as G. K. calls it, in magnifying of that, as the very Word of God, calling the Languages, Hebrew and Greek, in which they were written, the Original, which is Christ; and the Books of Matthew, Mark, Luke and John, the Gospel, which is but the Declaration of the Gospel. which is the Power of God; this Milapplication of words, might give occafion to fome, to use meaner Expressions, in opposition to the others Extreams, than I could wish had been used; for I like not the Terms, because they are liable to be rendered in contempt of the Scriptures, which was only in contempt of their extravagant Expression of them, by such as cannot distinguish between the outward Writing, and the thing fignified in them; and even by fome that can, on purpole to reproach us, as deniers of Scripture; but the Lord knows, we never had any flight Efteem of them, and therefore never intended any contemptible Expressions of them. Carry words The face

As to G. F's wrong quoting C. Wade, in Great Mystery, p. 247. For the Same trespass that be quoted R. Atkinson for, namely, That C. W. Bould affirm, that the Scripture Letter was God and Christ. But I find no such Quotation of C. W's in that place, but that the Scripture contains the mediate inspired Teachings, written Word of God, that was and is God. But G. K. cites it, That the Letter of the New Teffament, or Golpel, containeth in it, the Mediate, Inspired, Teaching written Word of Christ, the Word that was and is God. Now where the Lyes are, that he fays C. W. in his other Book, charges G. P. with, I do not fee, unless in G. F's fetting down the Scripture, instead of the Letter of the New Testament, or Gospel; But what difference there is between Scripture, and Letter or Writing, I know not; however C. W. confelleth, that the Letter contains the Word that was and is God; which the Scripture fays, The Heaven of Heavens consot contain. So fee what it avails him more than before. And this is C. W's found Doffring that G. K. commends fo much. As to the twelve Lyes he lays G. W. charges G. F. with, which perhaps G. K. calculates to counterballance the Snakes twelve Lyes about the Quaker Glover. STA

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Glover, which he fays he hath confidered, and finds them fo, not having his Books to compare with, I shall say little to them, only this, that time was, when G. F's Credit would have pass'd with G. K. before a Priest's and his own Credit is not good enough in cases of Quotation, as I have proved, and may again, to take it on trust from him. And for his two Instances, of falle Quotations against G. F. first p. 25. that in Great Mystery, p. 246. He chargeth C. W. to fay, O Luciferian Pride to fave Souls. Which he lays, C. W. fully and effectually answereth, and plainly detects the Lye and Perversion in his second Book; that his words were, His crying out against James Milner's Luciferian Pride, to fave Souls as Christ did. Now, wherein doth' this appear to be a Lye? C. W. it feems, cryed out against Luciferian Pride to fave Souls; only G. F. did not fer down all his words, in relation to 7. Milner: And for the Story of 7. Milner, Pretending bimfelf to be Christ. and audaciously taking upon bim to fave Souls, as Christ did by bis Suffering Death, &c. G. K. knows in his own Conscience, that the Quakers abhor'd it, and do at this day, and the very thoughts of it, as I do in my very Soul, if there was ever any fuch thing acted by 7. M. as he fees down and that 7. M. was disown'd, as running out into Imaginations, in Saul's Errand, p. 9. and I have feen his Condemnation under his own hand; and that he was disown'd by Friends in his running out, G. K. must needs know. being fo well vers'd in Saul's Errand; and therefore the more unjust, to go to reproach Friends with it; and which, I am fure, G. F. never went to juffife: nor do I find he Lyed, in fetting down C. W's words fo far as he did tho' not fo large as he might, as G. K. doth not neither; and therefore thou are in. excusable. O Man, who judgest another, and dost the same thing.

The other Lye and Slander which (he lays) G. F. is guilty of against C. Wade, is, that in his Great Mystery, p. 247. he makes C. W. to say, God Limits the Supream Holy One, by the Inspired Writings of the Apostles. But C. W's words (he fays) were, That the Devil Limits the Supream Holy One. Now if C. W. faid, The Devil Limins the Supream Holy One, by the Infpired Writings of the Apostles, and that is his third Dispensation of his Mind to Men; as G. F. fet down the words in the place abovelaid, it was not Sence in C. W. fo to fay; and I would have C. W. or G. K. for him, prove it; for the Devil cannot Limit the Supreum Holy One, by the Inspired Writings of the Apostles, or any thing else, but is Limited by the Holy One himself: Belides, what third Dispensation of his Mind to Men, his Mind relates to God. nor the Devil; for the Inspired Writings is God's Mind to Men, not the Devil's: And I never heard of any third Dispensation of the Devil's Mind to Men; tho' I have read in G. K. and others, of the Third Difpensation of the Spirit of God. And what fine Doctrine this was in C. W. which G. K. hugs fo much, to tell of the Devil's Limitting God, and the third Difpenfation of his Mind to Men: Was not this more like a Minister of Saran, than of Chrift, thus to magnific the Devil's Power in Limitting of God, and Preaching of his third Dispensation of his Mind to Men If he faid the Devil, as G. K. will have it, will he stand by this another time? But 'tis more na ural

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ore ural natural to think he meant God, whatever he faid, because I find it a Presyterian Doctrine, Conf. Faith, Chap. 1. S. 1. 'That God hath committed his Will wholly unto Writing .- Those former ways of God's Revealing his Will unto his People being now ceafed. So here they pretend God hath limited himself (tho' unscripturally) and consequently G. F. did not wrong G. W's Senle, whatever he did his words, (which is not-likely) unless he was an Oddling from his Brethren. And I would ask G. K. feeing he Clamours fo much in their behalf, especially this C. Wade, whether he will justifie those Presbyterian Doctrines; and many more in G. F's Book bovefaid (of which anon) feeing he once writ, 'This is that Church that way cast was fuch an Apostate, and whom the Lord had so forsaken, by the Con- up, p. 59. fession of their chief Seers; and who, indeed, was never a true Gospel-Church; that we the People, called Quakers, have forfaken: And we are refolved, by God's Grace, never to return unto her; for the Lord hath faid unto us, Let them come unto you, but go not ye unto them, &cc. Of which more hereafter. Now, George, Did the Lord fo fay? How then art thou gone from the Word of the Lord? And shall not that stand, tho thou art gone from it? Thou did'ft never Retract it, that I know of: And art thou not turn'd from the Grace of God, in returning to them, which thou was't refolved, by the Grace of God, not to do? Thou wilt fay, perhaps, thou art not returned to them: 'Tis true, not in outward Society, (for that, perhaps, was not for thy Interest;) But are thou not turned to them in Principle, or Spirit; George, by imbracing their Corrupt Doctrines, and licking up their Vomit against Friends, who was once the People of God with thee, called our from among them; and they are no less still, the' thou are turn'd like the Dog to his Vomit again? And for proving the like Perversions and Lyes against the Author of the Snake, (which I thought he would fain counterballance) he hath been proved guilty of greater in J. W's Switch, than he hath proved against G. F. as far as appears in this, or any thing elfe, that I find.

and as to the rest of this, p. 25, and the two following, relating to G. W. and Friends at Colchefter, chiefly about G.W's words in his Truth's Defence, p. 167: That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures are, (which none can deny, as coming from the same Spirit) and Chapters are, and greater; that is, than the division of them, which was but latter: But I leave it for the Reafon given in the Preface, as not deligning to much to undertake the Defence of the Living. who are capable to answer for themselves, if they see cause, but of such as are Dead, that cannot; nor do I fee much in it that requires it, more than the abovefaid : For to answer to all his Quibbles, Perversions and Palfe Gloffes, would be too tedious; but only clearing the principal Heads and Passages, the rest will vanish of it self. Tho I could remark on several things in it, as where he fays, p. 26. The Spirit doth as truly and frequently accompany the Scriptures, when Read, as when Preach'd. Which if he means ordinatily, or commonly, of either, is an Error, and more than he can

prove. And p. 27. That the Spirit is not a Law-giver as in me .- And to hold that the Holy Spirit is any Law-giver to Believers, fince the days of Christ and the Apostles, is of no less dangerous Consequence, than to everthrow Christianity, and introduce Deism and Mahometism: Which I look on as False Doctrine, and little less than Blasphemy; as if the Spirit was not the same, and as sufficient as ever it was, because some have, perhaps, pretended to it, and acted contrary: And let him prove what ill Consequence attends the holding of it, fince the days of Christ and the Apostles, more than before, by means of any Erring from it, that pretended to it; or more than any pretending the Scriptures to be the Rule, as most, called Christians, especially Protestants, generally do; and yet so diversly Err from it, and differ one from another, that will not militate against the Scriptures, as much as against the Spirit: And that, upon that Pretence, the Law of the Turks Alcoran are fet up. And his Suggestion, That by the same Pretence G. F. did throw down Christ's Institutions of Buptism and the Supper, and Church-Government, &c. is Scandalous and Abusive: And I utterly deny that G. F. did either (or any thing elfe,) on the same Pretence that the Turks Alcoran was fet up: Nor do I know that they made any fuch Pretence in letting of it up. However, if any Impostor should pretend to the same, as a true Prophet, do as in the case of feremiab and Hananiah, Jer. 28. that would not invalidate the Teltimony of the True, feeing a Hypocrite may go the length of all outwards, (as G. K. hath formerly faid) but wants the Life and Power. Nor will his Instances of Baptism and Supper, &cc. convict G. F. or W. P. in the cafe, as I shall shew anon, tho' he reiterates things to heighten his Clamour; fo I leave it as I faid. commence them and

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As also what he says p. 28. of a Quaker that brought an old Doublet on the Lord's-day, into Dr. Gell's Church (as he calls it) in London, and fate on the Communion-Table mending it, while the Doctor was Preaching; being answered to by Friends of Colchefter, not knowing whether ever any fuch thing was. But he cannot prove the Steeple-boufe to be a Church, tho' he denided Friends at Turners-Hall, for calling of it a Steeple boufe, and flir'd up the People to Laughter on it, because there was no Scripture to call it a Steeple-boule. But I told him, we called it a Steeple-boufe, because it was a Steeple-boufe, but not a Church; for the Church is in God, built up of lively Stones, 2 Theff. 1. 1. 1 Pet. 2. 5. but fo is not the Steeple-bowfe, but of dead Lime and Stones. Nor can he clear his Church, or Communion-Table, from Popillo Infittation, any more than he can prove the Divine Institution of the First day of the Week as a Christian Sabbath, instead of the Seventh; tho' we allow it, as convenient for the Service of God, and as one day in Seven for Rest to Man or Beaft; yet not of fuch Sanctity, as to do no manner of Labour on it, upon any account, like the Jewish Subbath: And convenient places for Worship we own, but not as of such Holiness, that it's Profane for a Man to do any Work in, like the Temple of old. And as I told him then, tho' he hath omitted it that if Men will place more Holinefs or Sanctity on places or days, than we have ground in Scripture to believe the Lord puts

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apon them, it is just with the Lord, to pour out Contempt upon them:

And that is all the Answer I shall give as to that.

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Page ibid. That their professed Principle obligeth them to bold, That what they Speak and write, is of greater Certainty, and consequently of greater Authority, than the Scriptures: Is a manifest Untruth, and Abuse, of us and our Principles. And I declare, in behalf of that People, that they are to far from holding what they speak or write (the Immediately and Infallibly from God, as he fays) of greater Certainty and Authority than the Scriptures, that they do not hold it equal to them, in degree, as they were given forth from the Holy Ghost; tho' all that proceed therefrom, are useful to the same end: But they are of more Certainty and Authority than any Book or Books that we know of in the World, in respect to their Original; and we bless the Lord that they have been preferred to this day, fo intire as they are; and if we had them that are loft, should count it a great Mercy. And therefore I charge this to the Score of G. R's many Lyes and Perversions; the Holy Scriptures being able to make wife unto Salvation, through Faith, which is in Christ Jesu; and all Scripture, given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteoulnels, that the Man of God may be perfected, throughly furnished, unto all good Works, 2 Tim. 3. 15, 16, 17.

And foralmuch as he hath cavilled chiefly at some words of G. F's, under this Head. I shall cite what he writes of the Scriptures, that if, by comparing his words, it be found that his Sense was found, Charity ought to be allowed, as G. K. grants: Therefore thus he writ 44 Years ago, some Prin-Now concerning the Scriptures, we fay, that they were not given for this ciples of end, that Men should make a Trade of them for a Maintenance; neither the Elest to keep People always Learning, and always Teaching of them, to get People, and Edit. their Money. So they who make a Trade of the Scriptures, and ferve p.26. first themselves by them, they are such as are out of the Life; neither can printed they bring People to it. And fo they keep People Learning all their 1656, Life-time. And this is the State of the Merchants of Babylon, who are

building up, and plucking down.

Now this is the end, and eight use of the Scripture, viz. For all to read: them, and believe them; and to wait in the Light, to feel the Power and Spirit which was in them who gave them forth; by which they may know them, and have the Revelation of them in themselves; and to feel Christ, and the Voice, and the Corner-frome, by which they are fulfilled; and to receive him, and live in him, who fulfils them, who is the end of the Prophets, and of all Types, Figures and Shadows. So (I fay) the Scriptures of Truth were given forth, to be believed, read, fulfilled and performed, and that People might enjoy that of which they fpoke, to wit, Christ Jefus the Substance. The Scriptures of Truth, are the Words of God, which comes from God the Father of Truth, and cannot be broken, but must be fulfilled; and he who fulfils them is Christ, by whom all things were made and created, who is called the Word of God. So here.

here it is found, that G. F's Sense was found (and let any deny it if they can) and therefore Charity ought to be allowed, as G. K. said.

IV. His Proofs on the Fourth Head, Concerning the Holy Trinity, Confidered.

Page 29. He confesses, The only thing they pretend to Scruple at, or deny, is, the calling them Three Perfons, which they fay, are not Scripture Terms; and they are wholly for keeping to Scripture Terms in Matters of Doctrine. But to this he fays, First, How many unscriptural Terms do they use?. Where do they find in Scripture, the Term Immediate Revelation? &c. But, George, Did we ever contend for the word Immediate? Thou thy felf used it as much as any one, but Revelation is well enough understood without it. But the Queftion is, Whether there is any incongruous Doctrine couched under it, as * As Dr. there is in Persons, which is too Gross * to express that Mystery by. And Burnet fays by the way, George, we never denied all words simply, in Writing or Speaking, that is not in Scripture; but such as are made Terms of Faith, and yet are not found in themselves, nor according to Scripture, or in any Article 6, true Sense, proveable by it. And the Church of England says, 'That whatfoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith, or be thought requifite or necessary to Salvation. Again, Where do they find in Scripture, that in Great Mystery, p. 324. the Seed, to which the Promise of Salvation is, is Christ within? I fay, No where; nor in Great Mystery neither: Therefore 'tis a Forgery in thee to impose it, and a Fallity in the Priests to attest it. But this I find in the place cited, 'The Promise of God is to the Seed, which hath been laden as a Cart with Sheaves. by the Sinner. Which Seed is the Hope, Christ: And in the Scripture I find (and in Great Mystery too,) Now to Abraham and bis Seed were the Promises made. He saith not, and to Seeds, as of many; but as of one, and to thy Seed, which is Christ, Gal. 2. 16. And there thou art answered. And that Expression, Where do they find it in Scripture? That the same Spirit takes upon it the same Seed, which is Christ, now as ever, &c. which he refers in the Margin to feveral Papers, Oc. p. 4. is like the abovefaid, for I do not find it in the Scripture, nor in that Book of G. F's neither, as he hath fet it down; but his Forgeries and Perversions I do often find. And that God the Father took upon him Humane Nature: As he refers to no place.

Humane, as coming of the Earth; being too mean to express that Mystery, tho' imposed by our Adversaries: But that the Word was made (or became) Flesh, is Scripture, John 1.14. which we own; and that the Spirit is the Rule, is Scripture, so far as Rule and Guide is all one; for it shall lead into all Truth, said Christ, John 16.13. And these are not contrary to Scripture, George, nor Three

Witnesses neither, but according to it; inasmuch as they are called the Three that bear Record, which thou confesses is Witnessing; but so are not Three Persons according to Scripture; which thou hast argued as much against as

fo it is none of our Expression; for he knows we never affected the Term

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most, the now thou canst for; and so for and against as thou pleasest. But (that thou fay'ft, ibid, p. 29.) It is not the words Three Perfons, wherewith they are offended, but the Doctrine or Thing intended, they deny. This shews thy Falseness and Prevarication, for if thou was't not hardened, thou would'it not forget thy felf to far, as to contradict thy fell in fuch a shameful manner, for but eight Years ago, in the Year 92, thou writ'll Serious thus, 'The only Exception we have, is against that unscriptural Term, or Appeal. Phrase, of Three Persons, or a Trinity of Persons; but we own sincerely, that Page 3. our Faith ought to be, and is, in God the Father, the Son, and the Holy Ghoft; and that those Names are Names of Relation, respecting the Relations, as well as the Relative Offices and Works of thefe Three; and thele being granted, we are Excused or Cleared. Now, George, here we are Excused and Cleared by thy Celf; and that our Exception is only against the unscriptural Term of Persons, the now thou would'st pretend, it is not only the Persons, but the Doctrine or Thing we deny: Who will believe thee? Thou confessed'st then Three Persons were unscriptural Terms, and now would'st prove them by confequence: Then thou faid'ft, they were Three Relative Offices and Works; and now blamest G. W. and F. Howeill, for calling them Three Manifestations and Operations, as if that was as unscriptural as Persons, But I fay no, George, being Synonimous Terms agreeable to the subject. to is not Persons; and they both confess to the Scripture-Three, which is One, and that from Eternity and to were not Perform. And tho thou haft wronged F.H's words, Collectup, 308 in the beginning, by placing the Priests words to him (as thou often doft, which is not fair) viz. That the Holy Ghoft is called another (which is the N. E. Priefts Argument to prove Three Persons.) To which F. H. answers, Another is not understood, of another Life, of another Substance (as the Priest argued) but is understood of another Manifestation or Operation of the same God, who subsists of the same Power in which the Father, the Son, and the Spirip (ablifts, as I faid anto thee before another, as to distinguish of the Operation and Work of the Spirit, and of the Son, we do not refuse. (Here G. K. ends, but F. Howell goes on) But to make them three distinct Essences and Beings, is Is por once and Error. And is it not, George, are they three distinct Essences or Beings from Eternity? Say so if thou canst. for then they must be three Gods, why else didst thou leave out these last words, but because thou could it not answer them? So that as I faid, thou haft wronged his words in beginning and end, the words are plain enough only against Three diffinit Persons, which thou can's not fay they are; and that they were three Manifestations or Operations, thou can'ft not deny; nor did he fay they were only fo, for what they are in all respects we cannot lay, tho we can, in tome respect, what they are not.

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Page 30. As to W. Penn's words, in Sandy Foundation, which he pretends, is not only against Three Persons, but the Holy Three, it is only against Three diffinitional separate Holy Ones, as his words are, p. 12. and he has left out half W. P's Argument, which is thus, p. 13. If there be three distinct and separate Persons, then three distinct and separate Substances, because

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every Person is Inseparable from its own Substance; and as there is no

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Person that's not a Substance, in common Acceptation amongst Men, fo do the Scriptures plentifully agree herein. And (here G. R. begins) fince the Father is God, the Son is God, and the Spirit is God, (which Ser. Call. their Opinion necessitates them to confess) then unless the Father, Son, and Spirit, are three diffinet nothings, they must be three diffinet Subfrances, and confequently three distinct Gods. Now, George, here is the whole Argument, answer it if thou can'fe; the first part of which shews, what a Person is, viz. a Substance, which (as I told thee) is too gross to express it in, and which therefore thou didst doubtless leave out, because thou could'fr not answer it; but tho' thou could it not answer the first Part of it. I can tell thee when thou could'ft explicate and vindicate the last, viz. In the Book aforefaid, "And what W. Penn argueth, as concerning Three Persons, he only argueth against the Invented Names [Persons] as Calvin doth acknowledge them, as abovefaid (viz. p. 4. where thou fay'ft, he confesseth that the Orthodox anciently did not agree about these Terms or Invented words, that he acknowledgeth were invented fince the Apostles days, &c.) which in all proper Languages doth fignific Substances, and not meer Properties or Relative Attributes, which W. P. will not deny to be in God. Thus, George, what thou could'ft formerly vindicate against Opposers, thou now takest up with the common Adversaries against Truth and Friends: A fure Argument of thy Declension; but Truth is the same, and doth not change. And remember thou hast confess'd, these Terms are unscriptural, which the Orthodox anciently did not agree about (and why then may they not be Orthodox that difagree about them, now) being invented fince the Apostles days, tho' thou would'it contend for them: but they are nevertheless unscriptural for all that: And as I told thee, Except thou canst prove thy Three Persons by Scripture, thou do'st nothing; for inflead of proving Three, thou can'ft not prove Two; and yet thou pretend'st, if W. P's Argument be applied to the unferiptural Terms, Three Manifestations, it will have the same force, or rather greater, than against Three distinct Persons, and that is Three distinct Substances, and consequently (28 W. P. fays) Three diffinet Gods. So answer next time, George, whether thou art for Plurality of Gods or no; but that Manifestations and Operations (which thou half called Relative Offices and Works as abovefaid) are agreeable Terms, and confequently more according to Scripture than Persons, I have before proved; and that we own, and have Faith in the Scripture-Three, of Father, Son and Holy Ghoft, thou hast acknowledged, and I can hardly think thou wilt yet dare to deny: And what if I could produce the Testimony of an Eminent Doctor and Bishop of the Church of England, that hath feen an ancient Copy, that hath not that passage of I John 5. 7, 8, of the Three that bear Record in Heaven, and also in Earth, what would'it thou fay to it? Or if a Quaker should have writ for And what would'ft thou do then to prove it? or where is the gross Errors. or vile Herefiethen? But I wave it as doubtful, and would hope the palage

Serious Appeal, P. 10.

Medium in created Beings, between Substance and Nothing; and that the three Dimensions of a Body, length, breadth and depth, are neither Three Nothings, nor Three Substances; thou would'st doubtless be taken for a Philosopher: But it's the first time that I (and I believe many more) ever heard, that length and breadth in Bodies are no Substances. Is a tall great Body, George, no more in Substance, than a short little one? Or are thou as much in Substance as Goliah of Gath? I trow not, tho' thou equal'st him in defying the Armies of Israel, before whom I doubt not but thou wilt also fall, not by Sword or Spear, but by the Arm of the Lord, whom thou hast Blasphemed. This was not worth my notice, but to shew thy Folly, thou say'st, The Understanding, Will and Loco-motive Power of Man's Soul, are neither three Nothings, nor three Substances, and yet they are but one Soul. Thou should'st have said, yet they are three Operations, and then thou had st said something (for so they are) Though (say'st thou) all Creaturely Similitudes are improper to express

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And as to thy Query, Ibid. How could a Manifestation become Flesh? Answer, God was manifested in the Flesh, 1 Tim. 2. 16. In this was manifested the Love of God towards as, because that God sent his only begotten Son into the World, that we might live through him, 1 John 4. 9. And as to 7. Wreth's faying, Switch, D. 184. We own their distinction in all the Instances of it, recorded in Holy Writ. In Contradiction (as thou counteft) to F. Howgill's Collection, p. 251. calling it Damnable Doctrine, to fay, that Christ must be distinct from the Father, and the Holy Ghost. But I fay, thou haft wronged F. Howeill's words, for the New England Priefts and Rulers, among other of their Bloody Laws (which F. H. answered in a Book, Intituled, The Popish Inquisition newly Erected in New-England) which G. K. would feem to justifie, exhibited certain Articles (like the Whip with fix Strings) which, whofoever did deny, or not Answer, as they would have them, was to be Conviet as Hereticks, fent to Prison, and if not Retract, Whip'd, Effate (poiled, and then banish'd, not to return on Pain of Death; and if they did, put to Death. One of which Articles was, Or hall deny the Person of Christ to be distinct from the Father, and the Holy Ghost, &c. To which F. H. answered, Do but mark the Madness and Confusion of these mighty Babbies, before (in the first Article) there must be Three Perfons in one Effence, and now Christ must be distinct from the Father, and the Holy Ghoft; before in God, and now distinct from God; this is Damnable Doctrine, which hath been brought in fince the Apollacy, for the Scripture faith, God was in Christ, Reconciling the World to himfelf: How was he dillingt from the Father, when the Father was in him? And, I am in the Father, and the Father in me; and, I and my Father are one. Now this is the Damnable Doctrine, to fay, there is Three Persons in the Essence, and yet distinct from the Father: And here is the Contradiction, and if G. R. can clear it, ler him, and prove it by Scripture; if not, where's the Contradiction he tells of? Tho we own the Difinction, in all the inflances recorded in Holy Writ, there's no fuch Diffin-Ction as that. H 2 And

And for his Citation P. 20. our of G. W's Truth Defending, P. 2. What the Scriptures faith of the Godbead, the Father, the Word, and the Spirit, which are one, I John 5. 7. we own, but deny the Popifir Terms of three diffinet Persons, which you call God the Father, God the Son, and God the Holy Ghost; which tends to the dividing God, and to the making three Gods. And his, Note here, he not only denies the three Persons, but the Orthodox and Scriptural Explanation of them. I fay, well he might deny them as Popish Terms, and their unscriptural Explanation of them, as thou half done (tho' now thou call'it is Scriptural, but more than thou can'st prove) and hast confess'd, That the Orthodox did not agree about them; as are also the Terms of Incommunicable Properties, which thou farther cites him about, P. 31. and fo to be Rejected. As not to be required by one fort from another, as an Article of Faith to be believed being not in plain express Scripture Terms; as thou half formerly said, of which more by and by; fo I leave it, as not needing any farther Answer of me. being so plain in Detection of the Priests distinct Persons, and unscriptural Terms; nor is there any real Contradiction, as thou would'st imply, between the abovefaid, and what thou citest out of his Amidote, p. 139, if rightly understood, without thy Perversions, as thou well know's, and could'it as well shew, if thou wert minded, as well as the contrary, was not thy mind corrupted; and fo, like one in the Jaundies, every thing looks yellow; as every thing in the Quakers Books do now to thee, tho ever so plain according to Scripture. However G. W. is sufficient to his own Defence, if he see need, and able to vindicate his Books from all thy Clamour, in this and the following Page, in behalf of Three diffinet Perfons in the Godbead, which thou hast formerly opposed so much, and can'st never prove now, according to Scripture, Clamour and Quibble at words, and pervert while thou wilt. See G.W's Antidote, from p. 135 to 140.

And as to the Book Ishmael, which he Clamours about, P. 32. G. W. has disowned that Passage so much snarled at, as not written by him, but by G. A. who soon fell off, and was disowned by Friends; and therefore they are not accountable for any thing he writ, or said, or did, for we do not own any Rude or Irreverent Speeches of God or Christ, tho' express'd under such Terms as we cannot own; nor does it appear, that those words of C. A. was any of The Possions (which G. W. said, in answer to the Priest, Truth Defend.p.1.) They were detending according to the Scriptures of Truth, which they need not repent of: Tho' he might deny the Terms of Three Persons in the Godhead, which the Priest that affirmed it, was a Lyar in, and so for the Lake, Rev. 21. 8. and yet, tho' bis Dreams, yet not what he dreamed of, or called Three Persons, included with him. And the like I may answer, as to that in C. A's Sword drawn, objected against, disowned also by us, which

I mention here once for all.

And as to Page 33. G. W. laying, in answer to T. D. If the Body and Soul of the Son of God were both created, doth not this render him a Bourt Person's Which he refers to Divinity of Christ, p. 18. but unfairly, tells not whether first or second Part, which the Book confilts of, and leaves out his following words.

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Words, for Creation was in time; which contradicts their Doctrine of three distinct Increased, Co-esernal, Co-essential Persons in the Deity, seeing that which was Created was not fo. Yea, George, doth it not, answer it if thou canst? And why didft thou not put in these words, if thou could'st answer them, but nibble here and there like Rats and Mice, and yet leave the Substance bebind? And G. F's faying p 9. of the Epilele to that Book, And be freaks sgain in his 14th Page, of three distinct Persons are one with the Godhead. Now, Reader, is not here four, to wit, three Perfons and the Godbead. And if G. K. cannot tell how many three and one is, he is a Dunce, for all his Schollarthip; yea, the Common-Prayer, whether G. K. knows it or no, in their Prayer to the Trinity, fays, Bleffed and Glorious Trinity, Three Persons and One God; and if three and one is not four, I am militaken, and out in my Reckoning; and therefore it's the just Confequence of their own Nonlenlical Doctrine, and not G. F. and G. W's Nonfenfical Reasonings; as he unjustly charges them with, that needs Retractation. Let him answer it. and G. W's Book, feeing he nibbles at it, if he can; for in answer to his Query do not, &c. I do lay, George, thefe Paffages do require a Retrastation of thee, or fome others, but not of them; begin and write another as foon as thou wilt.

Page 22. As to G. F's words, Great Mystery, p. 247. Doth not Christ dwell Alfo in 2d in the Saints, as he is in the Person of the Father, the Substance? As if G. F. Nart. own'd the Father to be a Person; it is only in relation to the words in P-9. the first of the Hebrews, which is rendred in our last Translation Person, but in the Greek, and the old Translation too, thou know it, it is Substance: and to G. F, words are following, which clears it, for he did never, nor we can never hold God to be a Person, like the Anthropomorphites and Muga gletonians, whatever thou and them, that plead for Three Persons, may; which we still lay, is too gross to be used, in relation to God. And for G. F's owning expressly Christ's Person, p. 248. in not finding fault with the Term Person in his Opponent. We deny not but the word Person may be applied in some sense, to Christ, as having a Body of Flesh and Blood (tho' wonderfully glorified, as G. R. confesses) but that will not prove, that the Father and Holy Spirit are Persons roo. So that, as I said, instead of G. K's proving Three Persons, he cannot prove Two, Christ's Rerson, to to speak, being but one.

Page 34. He wrongs G. F. in saying, he said, That God the Father did take upon him Humane Nature; which he is so far from, that he denies the word Humane, Great Mystery, p. 246. but that God was in Christ, Reconciling the World unto himself; and God manifest in the Flesh, &c. But J. W. hath cleared the words out of G. F. p. 190. And so thou hast wronged his words again, Truth's Defence, p. 85. That the Son's Body is called the Father's, they are one, not two, viz. the Son and the Father. But there is no such words, but thus to the Priess. Thou Tempter, who are without, Art Querying, Whether Christ hath Body, and the Father none; shewing thy self not to know the Lard's Body, for the Son, is to the Father, and they are one; and with thy Carnal Eye lookest upon him.

Author.

to be like thy felf; If then knowest his Body, thou knowest the Father's, for they are both one. Art thou not assamed of this Sophifery and Perversion? And for G. W's words, cited again by thee, out of Light and Life, Quakers Plainnels, and Amidote, I doubt not but they will clear themselves to any that read his Books, and convict thee of Perversion, in wresting them as thou dolt, for he placed not the Nonfense, or unscriptural Language, on Chriff's having Glory with God, according to Scripture, as on the Terms of God being Co-Creator with the Father, or that God bad Glory with God, which is unscriptural; which tho' he allows in Quakers Plainness, p. 24 to be Coworkers, that is, Workers together, according to John 5. 17. My Father worketh bitberto, and I work; It amounts not to their unfcriptural Terms. E. E's Re- of God Co-Creator with God, as opposed in the Antidate, p. 188, and rejected by one of themselves. But I leave G. W. to deal farther with him, if he thinks it worth his while.

Redion.

Page ibid. He fays, That the Quakers use to object two things against bis charging Contradictions upon G. W. and other their principal Authors: First, That he bath contradicted bimself in his former and latter Writings. To this he bath answered. What in his latter Writings be bath Retracted of his former Errors, is no Contradiction. Nor Shame, is it, George, for a Man to unfay to day, what he faid vesterday? But as we deny that he hash proved any real or material Contradiction on G.W. or any other, fo on the other hand he hath contradicted himself in his latter Books, what he writ in his former, in many Material and Fundamental Points, never Retracted by him, much less Refured, as hath been fufficiently shewn in many Books, especially by T. E. and F. P. And as I have hinted, and may more fully in this, as I go along, and in the Conclusion of it; nay, which I believe he dare not yet Retract, but pretends ftill, or did not long fince, that he is of the fame 18 Narr. Faith still, as First Narrative, p. 15. If they cannot prove me to hold any Doctrine, contrary to my former Principles, ov. They ought not to

P. 15.

Sadd. p.43

Retrad. P. 34.

call me an Apoftare. (Then if they can, George, they may, it feems.) And again, I know not any Fundamental Principle, nor indeed, any one Principle of the Christian Faith, that I have varied from to this day, ever fince I came among the Quakers, which is about 12 Years ago (in 96.) 'I know no fuch Priefts and Professors Principles that I now hold, but I ' am able to prove, I have held them ever fince I came among the People ' called Quakers, as touching all the Articles of Patth. (Which, if true, the more Hypocrite he.) And I frill adhere to my former Advice, that nothing be required by one fort from another, as an Arricle of Faith or Doctrine, in common to be believed, but what is exprelly delivered in the Scriptures, in plain express Scripture Terms. (And yet would now plead for, and urge, Three Perfons, Sucraments, Sprinkling Infants, and many other things, for which there is not the leaft shadow in the Scripture.) 'That I remain confrant to my former Principles, with respect to those great Doctrines of the Christian Faith. And yet the thus he hath tepeated (and I could add a great deal more) as if he held the fame Principles

Principles still, he is going as contrary to them, as the East is from the West (but if he counts he is going the same way still, I doubt he will be mistaken in the End, and that he is but in a Dream all this while; the Lord awaken him, if it be his Will, before it be too late, to see where he is, and whither he is going.) And judge, Reader, whether this looks sincere or candid, to pretend he is the same, and act so quite contrary, as in the Instances before. The second thing he says the Quakers object, is, That be may find as many Contradictions in the Scriptures, as in their Books. Which I charge as a down-right Lye upon him, till he prove who ever said or writ so; tho there may be seeming Contradictions in the Scriptures, to Carnal-minded Men, (as well as in ours.) And some things hard to be understood (as Peter said of his Brother Paul's Epistles) which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own Destruction, 2 Pet. 3. 15, 16. And this is no undervaluing the Scriptures,

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Page 15. He hath leveral Quotations out of G. F's and S. Crifp's little Primmer, as p. 24. And they that come to fee and know the Son, they come to fee and know the Father also; for the Father is in the Son, and the Son is in the Father, as faith the Scriptures; 'and they are called by one Name, which is, the Word, or the Light; for the Word is God, and Christ is the Word; and God is Light, and Christ is the Light of the World; and the Spirit of Life proceeds from God and Christ, who are Light. Now the I have not that Book by me, to fee whether the words are quoted right, which knowing his Falschood in that respect, I have no great cause to trust; yet the words are so plain, according to Scripture, that one would wonder what he or any one could Cavil at in them, or object against them: Yet that he may Cavil at every thing, he notes, Seeing they bold, that the Eather and the Son are called by one Name, which is the Word; and that the Father is the Word, and the Son is the Word, it is evident they make no distinction between the Bather and Son. Yes, George, what diffinction the Scriptures makes, the no diffinction of Perfons: And is not God called the Word, and Christ called the Word? What is it thou Quarrel it at? Wilt thou still deny Scripture, on purpose. to find fault with the Quakers? And therefore thy falle Confequence, that eccording to their False Doctrine, seeing the Word was made Flesh, (And was it ot, George, deny it if thou can't? But that was not the Scriptures, take notice) and the Pather is the Word, the Father was made Flesh, the Father was orn of a Virgin, the Father Suffered Death. No, George, that's thy Perversion on plain Scripture words (as any Atheist may do) and to is it to fay, the Father is the Son, and the Son is the Father, when their words was, the Father is in the Son, and the Son is in the Father, which is plain from John 14. 10. And I and my Father are one, John 10.30. Oh! George, wilt thou still Cavil at Scripture for the Quekers lake? What would'st thou be at? And what Fundamentals of Christianity doth this overturn? If thy Fundamentals are contrary, or not according to Scripture, it's no matter if they are. Tet this Primmer is so highly magnified among the Quakers (lay It thou) that almost be in all Families to teach Children, as the Westminster Catechisms, which thou hast writ so much against, deny it is thou can's? And they call it in the Preface, a Fruit of the Plant of Righteousness, given forth for the removing the use of such Books and Catechisms as are sprung from the Corrupt Tree, which now is to be burnt, and its Fruit rejected. And is it not a Fruit of the Branch of Righteousness? Thou once thoughtest so, and deny it yet if thou can'st and did not others generally spring forth of the corrupt Tree in the night of Apostacy, tho' they do not say all as thou would'st suggest, that is published by any others but themselves, but such as are, which thou can'st not deny of the

generality.

Next thou citest p. 23. And though some bave known bim (viz. Christ after the Flesh) yet benceforth know they him to no more, as faith the Scriptures of Truth, Here thou notest, they pervert the true Sense of Paul's words, but I note it's a Perversion in thee to say so; For wherein do they, only in barely citing it? Why yes, that is a Crime to be fure in G. K's Senfe, for no more he gives to shew their Perversion of it; yet pretends they commonly give this for a Reason, why they do not preach Faith in Christ as be came in the Flesh, &c. But I think and know they do, George, beyond thou who art Crucifying him in Spirit; and the true Sense of these words of Paul, are, to my Understanding, that tho' they had known him after the Flesh, yet henceforth they were to know him fo no more, but in the Spirit, or Spiritually; that is, not to look or expect him to much in the Flesh henceforth, as after the Spirit; but not to make void, or undervalue his Coming or Suffering in the Flesh, or Faith in him, as he is now our Mediator and Advocate with the Father. And if G. K. will deny this, let him declare his Mind next time, and whether he doth know him after the Flesh, or expect it, and when; if he lay, at the end of the World; If he do not know him no otherwise in the mean time, I doubt he will mis of Eternal Life, according to John 17. 3. and fo never fee or know him to his And is not God called the Word ... add their cal Comfort.

Again, in p. 23. They say (says he) Now Children, the Scriptures of Truth do declare of God and Christ, and the Spirit of Truth, which are one, but the Scriptures cannot bring you to know God, and Christ, and the Spirit of Truth. And can they, George, without the working of the Spirit of God in their Hearts, or Revelation of fesus Christ,? Declare it for thy Judgment, if thou wilt, That they can of themselves. Why then had not the Jews, that sought for Eternal Life in them, found it, but because they would not come unto Christ, tho' they tessified of him. And yet they say (says he) concerning this Primmer, and the Contents of it, p. 2. That they are very useful for Children, and others, to learn, that they may be turned to the Light, which is the Gift of God. A great Crime indeed! And what then? Why Here they seem to prefer their Primmer to the Scriptures. No, George, no such matter, they always preferr'd the Scriptures before all other Books, tho' not so sit in some respects for Children to learn in at first; if they are, why do others

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put out Primmers to learn Children, as well as Friends? And did they not always own the Scriptures to be useful too, George, tho' they cannot of themselves bring People to God; yea, far beyond this little Primmer which was to learn in: To learn what? (faith he) Surely some knowledge of God and Christ. I hope to too: And did they ever deny that of the Scriptures? But thou might'st as well have faid, Learn to Read; for the words, That they man be turned to the Light, is not appliable, as if the Book could do it, any more, or yet so much, as the Scripture, which yet neither can, tho' they may, direct to it: But on a diligent fearch, be finds not in all this Primmer, one simple Direction to Children and others, to read the Scriptures. It seems he hath been hunting to feek for some, but if he had it, I doubt not but I could convict him. However, if they did not, why might it not be for the same Reason as thou givest; Nor have I recommended unto People, the reading of the Scriptures, Conference and Meditation upon them, the City of nor frequenting the Assemblies of God's People; where the Lord is Pref. p. 6. waited upon, the Word of God is preached, and Living Worship, Prayer and Thanksgiving, is offered up unto him in Spirit and in Truth. Now, the Reason why I have not to particularly mentioned those things, was not any wilful Omission or Neglect, as if I did not lay any weight upon thele things, or made flight of them: Nava all this was, and is, far from me (and so it was from them) but my design being only in short, and as briefly as well could be, to point at some general things; and also at these Particulars, which are the main, and are the most necessary, for the right and acceptable Performance of those other things.—For I did not Page 7. delign a compleat System of Practical Divinity (norodid they) but only, as it were to put a Primmer or Rudiment into the hands of a young Beginner. And this doubtless was their design, and the Reason, if they did not: And yet I am fure they mention Scripture often, tho' he fays, They have quoted but little, and much even of that grofty perverted and misapplied, p. 36. that is, in G. K's Sense may be, which is none of the best, I am fure. As in p. 44, 45. he fays, They fay, they that bear the Light that is in all Men, and Common to all Men] I doubt that Patenthefis is thy own, George, tho' fet in the lame Character with the other, for the word Common is none of ours) they hear God, for God is Light; and they that hear God, they hear Christ also, for God and Christ are one (as saith the Scriptures;) and they that bear Christ, bear the Author of true Faith, and fo bear the Saviour of their Souls; and the Light is that Prophet, which all that bear not him, are to be cut off. Now where is the Perversion or Misapplication? Why he pretends, bow grossy they pervert that place of Scripture, Deut. 18.5. Acts 3. 22. &7.37. which is not to be understood (says he) of the Common Illumination given to all Mankind, but of the Man Christ. The word Common is thine, George, but we fay of Christ in the general; not only the Man Christ without, but his Spirit within also, which, as thou said'st, is took in Conjunction. And for thy wild Notion thou chargest them with, That others, Familists and mad Enthufiafts, run into, of the Blood of Christ within them, for faying (as thou fay'st)

p. 82. And all wait together in the Light, (here thou thrustest in a long Parenthefis very unfairly) [viz. As it is common to all Mankind, Infidels, Fews, Mabometans, Heathens, for so they understand it. | (And do'st not thou underfland for George? Is not the Light of Christ one in all? What is become of thy ancient Principle of Universal Grace and Light; art thou not changed in that, if thou deny it?) and believe in it, that ye may be the Children of Light, and therein watch unto Prayer, and one over another, and this will beget ye unto unfeigned Love, and walk in the Light; ye will have true Unity and Fellowship one with another; and the Blood, which is the Life of Jefus Christ, ye will feel cleansing you from all Sin, and so ye will come into Unity with God. A very good Exhortation, and according to Scripture: And where is thy wild Notion now? If thou had'ft not cast off the Bridle, and become wild thy felf, thou would'ft never have call'd this a wild Notion, which is mostly Christ's and the Apostle John's words, John 12. 36. and 1 John 1. 7. Which I have let down with the rest at large, as cited by him, to shew the Darknels of his Degeneracy. But that which he Cavils at, is the applying the Blood of Jefus Christ, to the Life of Jefus Christ within. Now, George, seeing it Cleanfeth from all Sin, as in the Text last above cited, and the Conscience must be sprinkled with it from dead Works. I ask thee, whether that must be without or within, where the Guilt of Sin and Defilement harh been? Yea, George, what if I can prove from thy late Sermons, that the the Blood is outward, it must be applied inwardly (and how can that be, but by Life and Power) and where is the wild Notion then, or Poylon, thou call'st it, to call the Blood, the Life, and the Life, the Light within? This thou might it have kept at home, for thou wilt Poylon more than ever thou wilt Cure, like an unskilful Doctor in the Word of Righteoufnels, and Phylician of no value. And if thou doft not know the Effects of it wrought inwardly, thou wilt never have the Benefit of it outwardly; that's the Word of Truth to thee. And so shall conclude this part, having sufficiently Refell'd thy Perversions, and cleared the Sense of Truth from thy false Glosses, which shall return upon thy own Head.

Thus thou endeft thy fift days Work, but thou hast omitted to fet down the Apology thou madest for stirring up the People to Lightness, pretending the Quakers would go away, and say, be did stir them up to Laughter; of which he would excuse himself; but it seems they were stir'd up to it, else thou need'st not go to excuse thy self from doing it: And that they were Light and Airy, is true; and that thou did'st stir them up thereunto, is as true; and seem'd pleased with it, as I told thee, and several times reprehended thee and them for; and therefore 'twas not for thy purpose to mention it,

but thy Polly is made manifest.

The Scripture-Three owned, tho' not the School-Terms.

of the Elest cure, yet the Scripture speaks of Father, Son, and Holy Spirit, and of P. 43.

Water, Blood and Spirit; and all these are one among us, as in the Primitive Times among the Apostles, who gave no such outward Names to

them, as Trinity, as the World now doth.

G. Whitehead . That there is but One God, the Father, of whom are Divinity all things, and we in him; and one Lord Jesus Christ, by whom are all beginning. things, and we in him. That there are Three that bear Record in Heaven, the Father, the Word, and the Spirit; and that these Three are One, both in Divinity, Divine Substance, and Essence, not Three Gods, nor separate Beings. That they are called by several Names in Scripture, as manifelt to and in the Saints (for whatloever may be known of God, is manifest in Man, Rom 1.) and their Record received as the full Testimony of Three, by fuch as truly know and own the Record of the 'Three in Earth, and yet they are eternally one in Name and Being; one 'Infinite Wildom, one Power, one Love, one Light and Life, &c.

W. Penn They believe in the Holy Three, or Trinity of Father, Word Key 10th and Spirit, according to Scripture; and that these Three are truly and pro. Impr. p. 14.

ward Perion: which is to deny the Eternity and Divinity

perly One; of one Nature as well as Will: But they are very tender of quitting Scripture-Terms and Phrases for School-mens, as distinct and separate Persons and Substances, or, are; from whence People are apt to

entertain gross Idea's and Notions, of the Father, Son, and Holy Ghost .-See the Book of whatever non any bear no most and made

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The Second Part, being the Second Days Work, Examined.

Containing Proofs out of the Quakers Books on the Fifth Head, Concerning Christ, bis Incarnation, his Soul, Body and Blood. And on the Sixth Head, Concerning the Souls of Men.

thank traumits age of another properly to

Dage 37. he quotes W. P's Serious Apology, p. 146. That the Outward Per- This is I son which Suffered, was properly the Son of God, we utterly deny: Which he also in his fays, is expressy contrary to many Texts of Scripture, and to a great Fundamental Reasons, of our Christian Creed; yea, in a manner, overthrows the whole Christian Creed. Serious And lets down several Texts of Scripture, which I shall examine by and Call. by: But in the first place, I cannot but take notice of his Difingenuity to W. P. in letting down only one Sentence out of the middle of a Paragraph which would explain it, which I shall set down, with the occasion of it, thus, T. Jenner, a Presbyterian Priest in Ireland, writes a Book against the Quaker, in which (lays W. P.) he takes up an whole Chapter, in his Endeavours, to prove, that we deny the Lord that bought us, the very falle, and with equal in success, Because (says Jenner) we deny that Person (the Son of God) that dyed at Jerusalam, to be our Redeemer. Which most horrid Imputation (fays W.P.) has been answered more (I believe) than a thousand times; that is, That he that laid down his Life, and suffered

his Body to be Crucified by the Fews, without the Gates of Ferufalem.

is Chilf, the only Son of the most high God; but that the outward Person which suffered, was properly the Son of God, we utterly deny; and it is a perfect Contradiction to their own Principles, A Body balt thou prepared me, faid the Son: Then the Son was not the Body, tho' the Body was the Son's. This brings him more under the Charge, of making him but a meer Man, than us, who acknowledge him to be one with the Father, and of a Nature Eternal and Immortal, for he was glorified with the Father before the World was: (So far W. P.) Now why had not G. K. fet down and answered all this, as well as carp'd at one passage in it? Does this amount to a Denial of the Lord that bought us? However, I would observe the Unscripturalness of our Adversaries, in stating the Terms of the Question, only of the outward Person (which should be took in Conjunction with the Godhead:) But they are all for having their Faith in the outward Person, as G. K. argues hereafter, distinct from the inward Life and Power that dwelt in it, and in the Saints; as G. K. would now between his outward and inward Appearance and Suffering, and fetting them in opposition one to the other; which should be took con-See Way to the City of junctly, as in a perfect Conjunction, as he once faid. And but in the next Page confesses, constitutes one Christ. And if the outward Person was properly the Son of God, then the Son of God was not properly before that outward Person; which is to deny the Eternity and Divinity of the Son of God, which the Scriptures hold forth, as the Word was in the beginning with God, and was God, John 1. 1. and Dan. 3. 25. When the three Children walked in the midst of the fiery Furnace, and the form of the fourth, was like the Son of God: and 2 Esdras 2. 47. The tall young Man, who put Crowns on the Heads of them that had put off the mortal Cloathing, was the Son of God. Which shews he was the Son of God before he assumed Flesh in the Virgin's Womb: Therefore that could not properly be the Son of God, for that which is properly one thing, admits not of another properly to be the same; tho after he took Flesh, that Body might, by a Metonymy or Synecdoche, be called the Son of God; as fometimes the Body, and sometimes the Soul of Man, is called the Man; tho' the Soul and Spirit that animates it is most properly so. However, tho' the Son of God was properly and perfectly before that Body, yet when he had took it, we acknowledge it might and may be called Christ, as aforesaid. But here take Fruth and W. P's own Defence and Explanation, 'That if what W. P. hath faid, and plainly meant, is not true, then the Body that fuffer'd must be of the Divine Nature; and confequently that which is of the Divine Nature, is Mortal. But that which is properly the only begotten Son of God, must naturally be Immortal. So that (properly and firitly speaking) that which could dye, cannot be the only begotten intire son of God: and yet it was his Body that dyed, and as fuch it may in a fense be ' faid, He died; and in no other respect does W. P. deny that which

dyed to be the Son of God and and rad! at take a some binely of the

Innocency, c P. 71.

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P. 125.

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And for the Scriptures he brings, they nothing contradict it, but are to be taken in a Conjunctive Sense, as aforesaid: As, Matt. 16, 13, 16. Whom do Men (ay, that I the Son of Man am .- Peter faid, Thou art Christ, the Son of the Living God: Which we own; and except he can prove, it was spoke only of his outward Person, it is not to the purpose. And Luke 1.3. He shall be great, and shall be called the Son of the Highest: To the same purpose, Matt. 14. 33. Then they that were in the Ship, came and worshipped bim, saying, Of a Truth thou art the Son of God. So Mark I. t. The beginning of the Gospel of Jesus Christ, the Son of God. John r. 14 34. The Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth, and I faw, and bare Record, that this is the Son of God. And John 9. 35. Marine. & 10. 36. Als 8. 37. Rom. 1. 4. Matt. 27. 54. do all (which I need not fet down at large, the Reader may fee them for his own fatisfaction) speak of Christ being the Son of God without distinction, as him in whom the Fullness dwelt; which we never denied, but truly own to be Christ the Son of God our Saviour: And this he confesses for Substance p. 38. Norwithstanding his envious sling, whom W. P. calls the outward Perfor in distinction from the Light within, which the Quakers will have to be the whole Christ, according to G. F's Doctrine. Which is falle, for they never to afferted, that Light the Light within any Man was the whole Christ. Altho' they own the within is Light within to be Christ, the Eternal and Essential Word, who was in the be-not the ginning with God, and was and is God, as G. K. confesses, p. 105. And only whole distinguish'd the Person from the Fulness that dwelt in it, to answer the Christ, so blind Distinctions of other Professors; esfe I do say, Christ is to be taken the outin Conjunction of the Godhead and Manhood, being joyned together, ward Perwhich no Man ought to put afunder ". Which answer, to another false son, but Charge of his, in the same Page 38. That Christ never died; for they will not both. bave any thing properly to be the Christ, but his Godhead. Which he fays, W. P. Church of argues for 16 Pages in his Rejoynder against Faldo, which he refers to from England p. 299 to p. 307. in which I find not the words, nor any thing like the well fags, last, only W.P. arguing against Faldo's dark Notion of the meer Body that never to be dyed, being the intire Christ; like the Irish Priest abovesaid; whereas Christ Article 2. is more properly the Godhead and Manhood joyned: And as the Body was not the intire Christ, so neither is the Godhead; and the' he dyed not as to the Godhead, yet he did as to his Manhood; and if the intire Christ died, according to Faldo's Notion, against which W. P. argued, then the Body only must be the Christ, (for he died nor, as to his Soul, or Godhead) which makes him but a meer Man, and is Arianifm with a witness. Yea, G. K. hath confess'd, that Christ dyed not, but only as to his Body; Because Christ cannot (as to himself, properly and firicity, in a literal Serious 'Sense) be killed, nor crucified in Men. (Note, If Christ, as to his Spirit, Appeal, cannot properly be killed, then the Bedy that fuffered Death was not P. 27. properly Christ, wor the Son of God, in G. K's account.) For (says he) that Body Christ was to suffer in, as a Sacrifice for the Sins of the whole World, behoved to be a clean and holy Body, as it was, as a Lamb without Spot; and the Death behoved to be a real Death: So that must be of the Body, and not of the Godhead, nor yet of the Soul or Spirit of Christ, as now in Men; for that cannot properly be killed, fays G. K. and

to hath decided the Point.

And because G. K. Clamours so much about that Expression of W.P's. which yet, rightly underfrood, would be excusable, it shall cite him at large on that Point, that by comparing his words, as G. K. directs, his Sense may be found to be found; and then (lays G. K.) Charity ought to be allowed; therefore hear him, viz. We own not, neither do we confels to another Christ than him, who, after the Flesh, was born of the 'Virgin Mary, at the City of Bethlebem in Judea, who preach'd an everlasting Gospel, worked Miracles, bore our Iniquities, and was cut off. or dyed for the People. Bur fince Thomas Hicks would have us believe, that he is not Socinian enough to deny the Diginity or Godhead of Christ. and therefore that Christ was not only a Man, much less, that what was born of Mary, was Crucified, and laid in the Sepulchre of Foseph of Ari-

mathea, was the whole Christ, I must distinguish.

The Word that was with God in the beginning, and was God, who in time took Flesh, was and is the Light of the World. In the fulness of time, he manifelted himself in a more familiar and intimate manner to Mankind; in order to which, he prepared an Holy Body, in which he preach'd his Everlafting Gospel, work'd many Miracles, drew many after him: He sustained grievous Weights, the Burden of the Iniquity of the whole World lay upon him, he travelled under it, and trod the Wine-press alone, and was pressed as a Cart with Sheaves: And so well did he love the World, that to testifie the same, he gave up his Life, only to recommend his Love, but to confirm his unchangeable Gospel of Remission of Sins, and Eternal Salvation, to as many as be-'lieved, and followed him the Light of the World; that fo Remission might not only be preach'd in his Name, but Blood also; (for it was a time of blotting out, for God was in Christ, Reconciling the World unto himself.) In which Ministration, he not only drew many to him, and gave Testimony of his Salvation to some Particulars, but he Combated the Serpent, bruifed his Head, and gave him an absolute Defeat in the general; feattering his Oracles, chasing his Infernal Spirits, causing his own Light more univerfally to clear up, and break forth into the World; infomuch that Thousands followed him: He qualified and deputed Amballadors, commissioned and impowered them from on High, whose ' Message was powerful, and whose Ministry was effectual. Yet when all this is faid, and believed most furely, as well as express'd most plainly, that which gave the Life, Power, Virtue, Strength and Efficacy, to all this; and to whom therefore eminently the Work, Salvation, Power and Glory, are most deservedly ascribed, is the Word that was in the begin-' ning with God, and was God; whose Life was, and is, the Light of 'Men; who took Flesh, and was manifested therein. Therefore he who

Reason against Railing, p. 20, 21, 22.

is our Light, ought not to be denied being the true Christ, and true Saviour; for no other Light and Life than appeared in that Body, that was then an Offering for Sin once for all, if the Life and Light that we affert and defend; and for that Holy Body, it was our Lord's, as the Scripture speaks, Joseph of Arimathea begged the Body of Jesus, Matr. 27. 58. Mark 15. 43. Luke 23. 52. They found not the Body of the Lord Jesus, Luke 24. 3. He prepared it, he took it, he was manifested in it, and by it. How can we deny that Body which is our Lord's? By no means.

'To conclude, Though our Divine Word of Life and Light dyed not, (for Christ, as God over all bleffed for ever, could not dye) yet his Body did; and of his Fulness therein, and thereby manifested, have we received, and Grace for Grace. So that all those who are talking of the Body of Christ, and seeking to represent us to the World, as Deniers and Despifers of his Appearance, they are but in the steps of the Persecuting Fews, who, as they cryed up the Prophets, but being Strangers to their Divine Life, relish'd not, favour'd not, and therefore yielded not to Christ (the Rock, who followed the Fathers in the Wilderness, the Fountain of all, the Life and Refreshment of the Holy Ancients) but with their Proud, and Conceited, and indeed Millaken Knowledge, not from, but of the Letter; and in a bitter Zeal for their Dying Forms and Traditions, did they War against the breaking forth of that Day of Salvation; and that as Herefie, Blasphemy, and the like: So now, these Men seem busic and great Sticklers for the Body of Christ, (which they know not) and for Bread, Wine, Water, &c. and all in opposition to a more plain and inward Manifestation of the Divine Light, Life and Substance, shed abroad, as the Accomplishment of the Promife of the Father, in this our Day and Generation. But as it fared with those of old, so shall it with these Opposers, their Visitation shall pass swiftly over their Head, and their Temple shall be cast down, and not one Stone of their fair Edifice ' shall be left standing upon another. And now I would ask the Moderate Reader, whether he thinks W. P. denies Christ, or the Body of Christ; and whether this is not a full and clear Testimony to his Divinity, and Being, from Everlatting; His Appearance in time in that Holy Body, and Suffering in it, for Mankind; and Manifestation of his Light and Life in the Hearts of all Men; which, unless any would plead, that the Body was the intire Christ, and so deny his Divinity, and Spiritual Appearance in the Hearts of his People, I know not what they would have, or object against. This brings the Controversie to a narrow Point, they hold, that the outward Person was properly the Christ (and consequently that he was not properly before) and we the Divine Life that dwelt in it (yet that the Body, by a Figure, may be called fo) being more eminently manifelted in that Body: In which he did the Will of God, fuffer'd for Mankind, and is now Inwardly Revealed, &c.

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of ho is In the same Page 38, he brings in me again, Opposing in Defence of W. Penn, saying, W. Penn did not deny that that outward Person was the Son

of God, (but unfairly leaves out the next words) but that it was most properly the Son of God, As I faid, viz. more properly than his Soul or Spirit; for he knows 'twas the word 1920perly that I distinguished upon; and do still fay, that if the outward Person was properly the Son of God, then the Son of God could not properly be before that Person, or Body of Flesh which was born of the Virgin, which I leave to any to judge; tho when (in the Fulnels of time) the Word was made Flesh, that might, lin fome Sense, as of a part for the whole, be called the Son of God; as with that Divine Word, which was from Everlasting, constituting the true Christ and Son of God as aforefaid; which having explained so fully, shall not infift on it any longer, but leave it to the Intelligent to Judge. And for his asking me, Whose Son was be Properly? And my answering, The Son of Mary; was proper enough to the Queltion; for fo he was, as taking Flesh in her Womb. And for his replying, Mary was bis Mother; but who was his Father Properly? And my faying, He was Conceived by the Holy Ghost; was plain Scripture answer, and an Article of their own Creed: Tho' he was not farished with it, as if it was no Answer to his Question bur would be wife above what is written, and Query beyond Scripture to infnare, as who was his Father? Every Son must have a Father; and feeing Christ bad no Immediate Father but God, then furely be was Properly the Soul of God .- To which he fays, I made no Reply, but opposed in defence of G. W he (G. K.) baving faid, that G. W. denied that visible Body that bung on the Crofs, to be any part of the true Christ. To which I answer, That I made no Reply, is not wholly true, having answered before to the same purpose. as far as needful, and that in Scripture words, and as far as the Scripture. or their own Creed goes, which is sufficient; thoi feeing him going beyond to infnare, I was not careful to answer his curious Mind beyond Scripture, which if he was not fatisfied with, 'twas not likely he would with any thing elfe: And it's plain, that in relation to his taking on him our Nature, and being born of the Virgin Mary, he is called the Son of Man; the' I know, in a higher Sense, he is also the Son of God, as being of a higher Extraction than any other Man, and as having God to his Father, in a Divine Sense (the not according to Humane Generation) as he had the Virgin Mary to his Mother; which is a great Mystery, and better to be Reverently believed, than too curiously disputed of a losse

And as to my opposing in defence of G. W. as abovefaid, it's true, that on his faying. The Quakers denied the Body of Christ to be any part of Christ; I was concern'd to put him upon the Proof of it, knowing it to be false, and that he could never prove it, where the Quakers had ever so said or writ; which, be said be would by and by, if I would have a little Patience; which I had, but he could not prove it, as I told him: And that that Passage of G. W. would not do it, That be denied that Christ consisted of Flesh and Bones, I distinguish, said be, between consisting and having, Christ had Flesh and Bones, but did not consist of them: as a Man hath a Coat or Garment, but dathy not

Also in se but did not confift of them; at a Man bath a Coat or Garment, but dath not rious Call. confift of it. Which words I do not find in the place quoted, viz. Christian

Christian Quaker, p. 139, 140. as he hath fer them down; fo that this must be placed to G. R's Forgery and Perversion; but allowing the distinction between confifting and baving, a Man may have that which he may not confift of (to as he cannot confift without it) not as a Coat or Garment, but as the Members of his Body, yea, the Body it felf; and yet it cannot be faid, while he hath it, but to be a part of the Man; and to is the Body or Manhood of Christ, being united with the Godhead, the true Christ, which fignifies Anointed. And I remember the Saying of an Ancient Friend, Separate God and Man, and be is no more Christ: And he could never J. N. in prove the contrary (nor Bugg neither, tho he faid he would) as the People Saut's Esconfess'd. And G. W. says, That the the meer Body of Jesus was not in 1654. the intire Christ, yet the Name Christ is sometimes given to the Body, quakers tho not fo properly as to the whole Man Christ. And for W. P's words, Plainness, That outward Person that suffered at Jerusalem was Christ, by a Mesonymy of P. 23. the thing containing, having the name of the thing contained. Which, tho' he refers to no place, which is not fair, yet supposing it should be in the Rejornder abovefaid, proves nothing against the Body being a part of the true Christ; tho' it may be most properly denominated from the thing contained, as the Man is from the Soul more than the Body, tho' both makes up the true Man, as aforefaid. And for his faying, At this rate W. P. bimself may be called Christ, because be bath Christ in bim. No such matter, W.P. nor no Man, can contain him, having but a measure, but in him all Fulness dwelt, and dwells; therefore there's no fuch Comparison or Denomination of any Creature; but how Christ is in all, we shall shew anon out of his own Books.

Page 39. He quotes R. Hubb. Collect. p. 49, 50. When was that Christ created, which you say, must, as a Creature, judge the World? And if in Mary's time, Who was Judge of the World till then? (And then he skips to the bottom of the Page, without a break, and goes on) Was not the Person of Christ Jesus before the World was? [Note here (fays G. K.) be owns Christ to be a Person; and by G. W's Arguments above-mentioned (being a long Quotation out of Divinity of Christ, p. 18. partly the same as before hinted in answer to T. D. which being answered by T. Elwood in his Answer to the First Narrative, and by G. W. in his Antidote, p. 191. and not Refuted by G. K. I have not Refumed, till he prove Christ had a Created Soul,) be must, being a Person, have both Soul and Body before the World was.] [And I would note, that here G.K. has left out, His Nature and Glory the same that is now with the Father in Heaven, or in what is it changed? And then goes on again without any break, which is not fair And when had the Man Christ Jefas bis beginning? if you can, declare it. (Skips again almost half a Page without any break, and goes on again,) How is Christ the only begotten Son of God, if be be a Creature? Or bow can God beget a Creature? And if the whole Person of Christ was not before the Earthly Adam, bow was the Creation made by bim? Or bow can be be of the Nature of Fallen Adam, and not Earthly and Defiled? (Here he leaves out two Lines without a break, viz. Or can God dwell in

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that but as it is Purified and brought to the beginning, seeing the Fuluess of the Godbead dwelt bedily in him? (And then G. K. goes on) And a the Flesh of Christ Heavenly or Earthly? Or is be Christ without his Flesh? These Scraps of Queries took out of five places, without any break between, R. H. writ for them to answer, Who held that Christ is a Creature, against those that witness him to be the Son of God, by whom the World was made, perfect God and Man, not Created, but Begotten, according to the Scriptures, fays R. Hub, Which G. K. brings to thew, They hold, that the Seed Christ, was not a Creature, but from Eternity. So that, it feems, he holds in Opposition to them, That Christ a a Creature, and not from Evernity: Les him deny it if he can: And fee if this be not rank Arianism. And for R. H. Querying, Was not the Person of Christian Jelus before the World was? Tho it was only Querying, and no politive Judgment: I take him to mean, his Divine Ellence or Being, as he was the Son of God from all Eternity, and not of his bodily Existence in time. And G. K's Noting, That his owning Christ to be a Person, he must have both Soul and Body before the World was. Which, tho he would infer, as the Contequence of G. W's words, 28, Where doth the Scripture speak of Person, without either Soul or Body? It's the Natural Consequence of their own Notion of Person, which is commonly took to fignific Body; for to tell of a Person Increased, and yet blame G. W. for questioning their Terms of Created, implies such a Contradiction, as I would have G. K. to reconcile and make more Intelligible next time, or never pretend to Scribble against the Quekers, or Charge them with Errors or Contradictions for time to come.

Agreeable to this (he fays Page ibid.) is the Doctrine of both G. W. and E. B. G. Whitehead doth sewerely blame J. Horn and T. Moor, for Saying, that Christ which I find they confess to be a filthy Nature: Yet G. K. lays, p. 40. Though they did well diffinguish between our Nature, as in us, it is Corrupt by Sin (fince the Fall) and as in Christ not Conrupt and Filthy, (which is according to the old Presbyterian Doctrine) That God looks not on us, as in our selves (viz. Filthy) but as in Christ, (viz. Holy.) Tet (says G. K.) by no means will be allow this Distinction. No, George, by no means, that what is Filthy in us, is Clean in Christ, while fuch. Nor will be allow (fays G. K.) that it's one and the Same Nature in the Gentiles, by which they did the things contained in the Law, and by which they broke the Law. (No, George; and if thou hold it it to be one and the same Nature, by which they keep and break the Law of God. thou wilt have but few to hold with thee, that know what they hold.) And be makes the finful Nature, and the pure Nature, to be two Natures. (Note, it feems G. K. doth not, but that a good and evil Nature is all one with him; no wonder he is so blind: Is not this a fine Doctor? a blind.
Divine surely.) This agrees with G. F's Doctrine afterwards quoted (says he) that the Nature in m, that doth the Will of God, is Christ the Seed; but the Nature in m that finneth, is the Devil, the Serpent, the Luft : So that there is nething in Mens Bedies, but Christ or God, and the Devil, &cc. Yes, George, there's the Rational

Rational Soul or Spirit, that Constitutes Man a Rational Creature, and distinguishes him from a Beast; yet it's from God, or the Devil's Motions in Men, that the Good or Evil proceeds. And whatever G. F. holds (which may be examined in its place.) I can prove out of thy former Books, See Uni-That the Nature, by which the Gentiles did the things contained in the Gree, Law, is that Divine Nature mentioned 2 Pet. 1. 4. which if the same by p. 28. which they break the Law, and are Children of Wrath (viz. Man's Corrupt Nature in the Fall, which thou there call's that evil Tree which cannot bring forth good Fruit till it be Renewed, &cc.) fay fo; and

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Next (p. 40.) he quotes E. Burr. Collection, p. 301. Thou fay ft in that Answer, that Christ ascended to the right hand of the Father in your Nature. Mark now, thy Nature and your Nature, who are one with thee, is sinful and wicked, and of the Devil, for fo are all Lyars. And it is Blafphemy to fay, finful, wicked devilish Nature, such as John Bunyan's is, and bis Fellows, is at the right band of God in Heaven. Ob borrible! Now this is plain, that here E. B. Spoke of the wicked Nature of Lyars, &c. the same with that which breaks the Law of God abovefaid, which, to be fure, Christ did not take, who knew no Sin, neither was guile found in his Mouth, tho' he did the true Nature of Man. And tho' G. K. Suggests, that E. B. would make them both one. that it cannot be our Nature that Christ bath in Heaven, except it be finful Nature. This (lays he) is so make Sin to be Essential to our Nature, which is a most wile and gross Herefie (fays he) and agrees with that above mentioned of G.P. and G. W. (already answered.) But I say no, it makes not Sin Essential to our Nature But if we, in the Corrupt Nature, will fay, Christ took or accorded in our Nature, it is a debating of the Nature of Christ, who, tho he had the true Nature of Man, yet was more Excellent than any other Man (as G. K. hath cobfess'd) then much more than Sinful Nature: Way to the And what need had Bunyon to fay, their Nature, which they confess to be city of Sinful and Filthy, as above, on which the Objection lyes? If he had faid, God. The true Nature of Man, it had not been question'd, according to W. P's words next cited. Ibid. Primitive Christianity, p 85. That we do, we blefs God; Religiously believe and confess, to the Glory of God the Father, and the Honour of his dear and beloved Son, that Fefus Christ took out Nature upon him, and was like unto me in all things Sin excepted. Now this is plain to be understood of the true Nature of Man, according to his Primitive Constitution, without Sin, distinguished from the Sinful Nature abovesaid. And as to his Ottery, What doth G. W. and his Brethren, then fay to W. Penn? viz. In relation to this I fay, it is found Doctrine, and Reconcileable to E. B's and G, W's abovefaid; for he may take and have our Nature, and be like us in all things, Sin excepted, according to Scripture, and yet not the Sinful Nature, which E. B. only denied. P. 87. of W. P. he cites again, We far, that be then overcame our Common Enemy, foiled him in the open Field, [viz. at his Death] puts in G. K. to what purpose I know not; for he overcame and foiled him in his Life, as well as at his Death.) And in our Nature triumphed

triumphed over him, that had overcome and triumphed over it, in our Forefather Adam, and his Posterity; and that as truly as Christ overcame him in our Nature, in his own Person. (Here G. K. ends with an &c. leaving out the following, to the breaking the Sense, because it suited not his mind, viz.) So by his Divine Grace, being received and obeyed by us, be overcomes him in us, And as to his Comment, That Possibly some will say, W. P. by our Nature, did mean the Quakers Nature, which is not Sinful ; but not the Priefts Nature, which is Sinful. I fay, I value not his Comment fo much as the Text, we do not diffinguish so much between our Nature and others, as between the true Nature of Man in his Primitive Institution and Restoration; and sinful Nature of Men after Transgression, as they are the Children of Wrath And it was that, which, Bunyan's proving himself to be a Lyar, E.B. oppoled, in his faying, their Nature; which was fo finful, and which & K. will, I believe, hardly deny. But this is not the Nature that W. P. speaks of, but the true Nature abstracted from Sin (as his words, Sin excepted, shews) which I have sufficiently explained and cleared from being a Contradiction, rightly confidered. And therefore as to his asking of me, as he pretends, p. 41. Of which of thefe two Faiths I was, whether that of G.W. and E. B. who faid, Christ was not in Heaven in our Nature? Or that of W.P. who, faid Christ, took our Nature, and triumphed in our Nature? And that I replied, I was of the Faith of both. I do fay still, I am of the Faith of both : That he is not in Heaven in our Nature, as Sinful, which E. B. only oppofes; and yet took our Nature, as the true Nature of Man, and was like unto us in all things, Sin excepted, as W. P. fays, and do not apprehend any Contradiction in it, rightly confidered and understood, as abovefaid; tho" I do not remember he put the Question so largely to me, as here stated. being just at the time that they overturned the Foorm on which I stood. that there was such a Hurry, as I could not well hear, but heard him ask Whose Faith I was of, E. B's or W. P's? To which I said, Both: And so I am, as to the Substance of all Fundamental Points: Tho' he fays, By which Answer be made bimfelf very Ridiculous, and Obnoxious, to the general Censure of the Auditory, who cried out against bim, as at several other times, many cried out against bis and bis Brethren's Impertinencies and Abfurd Answers. But as to that, George, the Scorn and Laughter of Fools (which Solomon fays, is like the Crackling of Thorns under a Pot) is little to me, I can bear that; if they did fo, it was fuch as did not understand the Nature of a Contradiction, as thou hast formerly explained it, viz. not in the same sense; tho I do not remember that any cried out against me, nor hast thou set down in what words, tho' they might laugh at thy Instance as often, at other times thou endeavoured's to stir them up to; a token-of the Lightness thou and them appeared in rather than the Gravity and Seriousness that becomes Religious Matters; and which I often reprehended thee for; but if thou can'st prove it a Contradiction. as I have above flated it, (and thou must allow us, according to thy former Grant, in case of Absence and Decease, to explain our Friends Sense or Meaning for them,) then thou might it upbraid me for being of both their Faith which.

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P. 211.

which, till thou hast done, stands firm, notwithstanding all thy Quibbling at it: And in the mean time I see no cause to retract it, or the being of their Faith. Nor (as thou say'st in another case) doth E. Burroughs Serious and W. Penn, if their words be duly construed, contradict what I Appeals have affirmed, viz. In the Explanation of their Sense above; and so I P. 50.

As to his two Fallacies he pretends in W. Penn's words, which he quotes from the latter end of Truth and Innocency, p. 72. Recommended (as he fays). by G. W. and that W. P. labours to exouse, and Cloak bis and bis Bretbrens vile Herefie, that he who died at Jerusalem was not properly the Son of God: First, That he that haid down his Life, and suffered his Body to be Crucified, is Christ, the only Son of the most high God: But by this HE (fays G. K.) be means only the Godbead, or the Word; to be the Intire Christ. But this is answered before, that it is not the Godhead, nor Manhood, that is the Intire Christ of it felf, but both joyntly; which, by his opposing it, he would feem to confine to the Body, to be the Intire Christ that died; else, why did he leave our W. P's last words in the Paragraph he cites, viz. For he was plorified with the Father before the World was ? What He was that that was glorified with the Father before the World was? Was it the Body that he took of the Virgin? Nay, I do not believe G. K. dares fay fo: And what then would he have? And tho' he Harps on his old String, as if it was no part of Christ; we fay, Yes; tho' not the Intire Christ. The other Fallacy is (he fays) That W. P. would east it upon his Opponents, that they held the Body that Suffered, was properly the Intire Son of God, which were to make him, but a meer Man; but none of bis Opponents faid, that that Body, without the Soul of the Manhood, and Godhead of the Word, was the Intire Christ. But why then do they plead so much for the outward Person that Suffered being Christ? In opposition to our Friends, that plead for the Godhead and Soul of Christ, being united with the Manhood, to be the Christ. And who ever, of us, denied the Manhood, as united with the Godhead, to be the Christ? And where is, then, the difference between us, all this while? And feeing they hold, that that was properly Christ that died: I ask, Whether any more than the Manhood died? Or, whether the Godhead, or Christ's Soul died? Which he dare not fay, any more than the Soul of any other Man: And so must allow W. P's words to be found, as any that read his words at large, in the place above quoted, may fee: And that G. K. hath been fighting with his own Shadow, for that he dares not affert more than W.P. lays And fo I have fufficiently cleared this Point.

Only having cited W. P. before, a few words of E. B. and G. W. on this Head, and that shall be (seeing G. K. Ranks them together) out of their Book, The Son of Perdition, for them both, viz. That which we own son of Pertito be Christ, is the same that the Apostles and true Believers owned, to dition, P.7. wit, That Jesus Christ our Lord was made of the Seed of Abraham and

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David, according to the Flesh, and declared to be the Son of God with Power, according to the Spirit of Holinels, by the Refurrection from

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the Dead; and the Seed which the Promise is to, is Christ; and the Last Adam was made a Quickning Spirit, and the Lord is that Spirit, 1 fee Rom. 1:3, 4. 1 Cor. 15. 45. Gal. 3. 16. 2 Cor. 3. 17 .- And we confels ' Jefus Christ to be come in the Fleshe Is it then improper to lay, the Seed which is Christ, came in the Flesh, and was in that Person that was born of the Virgin Mary? Seeing, that as he was fo manifest in the Flesh, he was the true Christ.-Now, tho' this Christ, in time, took part of that which the Children had, viz. Flesh and Blood, Hib. 2. 14. yet we never ' read, that Humane Nature is Christ; nor that the Flesh and Blood is Christ, by Temporal Generation; for to affert that, is all one as to fay, that Christ (who is the Lord from Heaven) took upon him Christ in time; (but Christ in the Flesh we read of and own.) Neither do we read in the Scripture, that the Soul of Christ is a Humane Soul; For is not his Soul Divine and Immortal? What, is Humane and Immortal both one? Or hath he two Souls in one Body or Perfon, of fuch different kinds? 'And the' we deny his vainly imagining a Humane or Carnal Christ, like "himfelf, yet still we own the true Christ, according to the Scriptures; who, according to the Flesh, was of the Seed of Abraham and David: 'And according to the Spirit, is declared to be the Son of God, with Power, by the Refurrection: And that he was the Word which was made Flesh, and dwelt in the Disciples, John 1. 14- And his Death, as concerning the Fleib, and his Refurrection and Afcention, according to the Scriptures of Truth, we own : And that he is Glorified with the Father, in the fame Glory which he had with the Father before the "World began: And as in that State, his Nature, Body, Soul and Spirit, are Spiritual, Divine and Immortal, at the right hand of Power; for as the had Power to appear in the Transfiguration; and after his Refur-' rection, to appear in divers Forms, and amongst the Disciples, when the Doors were that, Fabri 26. So now, he being Glorified with the Father, ' in that his Transcendent Glory, he is in a farther State, than in the days of the Flesh, when his Body was subject to Hunger, Gold, or other Sufferings upon Earth: And he is not to be supposed to be like unto Corruptible Man, or a Christ of the same Substance with sinful polluted Men, tho' he be the fame Christ still the same to day, yesterday, and for ever, not divided; and is the fame that descended into the lower parts of the Barth, who is afcended far above all Heavens, that he might fill all things with his Fulnels, Oc. mind side because vinceballed avail to having cled W. C. before, a few everes of

Whether Christ's coming in the Flesh was a Figure?

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Alfa in his Books, especially G. F. and G. W. (he says). That Christ's coming in the Flesh, Ressons, and his Sufferings withhour as in the Flesh, and his outward Flesh and Blood, was p. 17.

a Figure, and his a Figure of Christ; and what he suffereth in air, and of his Blood shed in us; which being charged, as he says, in Saul's Errand, is answered in two several.

Several places, first p. 8. thus, Christ, in bis People, is the Substance of all Figures, Types and Shadows, fulfilling them in them, and fetting them free from them, but as be is held forth in the Scripture-Letter, and in the Flesh without them; he is their Example or Figure, which is both one, that the fame things must be fulfilled in them, that was in Christ Fefor; for which be quotes (fays he) 1 Pet. 2. 21. & 4. 1. & 1. 15. & John 13. 15. but fets it not down, viz. For even hereunto were ye called, because Christ hath suffered for us, leaving us an Example, that we should follow his sleps, &c. which the Reader may fee at his leifure. The fecond Quoration is, P. 14. to the same purpose, which I need not let down, for it makes no more for him, for the words, but a Figure, is not in it, only Figure and Example, as aforefaid, which the Scripture often mentions, as I could flew; And what then is there in this, for any to Cavil at? Yet fays G. K. p. 42. Had R. H. and G. F. taught, that Christ. is our Example; and if; by Example, they only meant, to be our Example, to follow bim in the Vertues of Love, Humility, &c. Why did they not, George? To what purpose did they cite those Scriptures elfe? And did they put any other Meanings upon them? Then (fays he) none would have blamed them. Nay, I cannot tell that, George, or what would have pleafed thee, but that thou would'st have found fault with something or other, seeing thou are in the vein of it. But what they talk (fays he) of his being fuch an Example, is but mainly to hide their vile Herefie: (That's only thy vile Perversion.) For first, saith G. F. Christ is an Example for all to walk after, fand the Scripture faith, for se to follow his steps) to come up to the same Fulues: Which G. K. fays, No found Christian, nor the Apostle, never taught: Of which see Eph.4. 13: Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ. Which shews the Church was to come up to such a State, yet nor to be as much as Christ was, that's his Perversion of the Scripture and our Books too, none ever faid, or writ, or thought fo, I am perfwaded. As to W. P's words, in his Preface to R. B's Collection, (which he refers to no Page, which is not fair, in near 40 in Folio, but to his Third Narrative, p. 10. In Third and there is no Page mentioned neither) which he lets down thus, That Nar.p.10 the Work of Regeneration, is a greater Mystery than God manifest in the Flesh and Reawithout us: Which he has wronged W.P. in, for the word Greater is not Jone, P. 18. there; therefore a Perversion of G. K. notwithstanding the Priests Attestation: And yet if he had, Christ's words, of greater Works than these, John 14. 12. would have bore him out in it; and as the Apolle laid Great is the Mystery of Godlines, God manifest in the Flesh, &cc. So he faid, The Mystery which hath been hid from Ages, and from Generations, but now is made manifest to his Saints-What is the Riches of the Glory of this Mystery, among the Gentiles (or in the Gentiles, as G. K. fays, Immed. Rev. p. 125. Speaking of this Mystery,) which is Christ in you the hope of Glory, Col. 1.20,27. But this hath been answered by T. Elwood. And tho' G. K. fays (Third Narrative) Refuted in Satan Disroked (by the Snake) It's little value what such write against Regeneration, as know nothing of it. And faith G. P. (lays G. K.) Chrift, in his People, is

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the Substance of all Figures, Types and Shadows, fulfilling them in them, and his Flesh is a Figure. And is he not the Substance of all Figures, Types and Shadows? And doth he not fulfil them within as well as without, by compleating the Work of Man's Redemption inwardly? And if he is the Substance of all Figures, then sure he is more than a Figure. Ay but, that by Figure or Example, they meant not only, or indeed so much, that he is our Example in Holy Living, &cc. which none (fays he) ever found fault with (and yet he will) but that as he was outwardly Born, Crucified, &c. fo be is inwardly Born, Crucified, Buried, Rifen and Ascended, and is King, Priest and Prophet in them. See Way to And is he not, George? See what thou halt formerly faid, 'That we are the City of 'not too nicely to make a difference betwixt the Influence and Effects of God, his outward and inward Sufferings; but to understand them in a perfect P. 137. 'Conjunction. And is it not all true in a Sense, tho' not so grolly as thou I John 3.9. would'st render it. As he is in a Seed in all Men, oppress'd as a Cart with Amos2.13 Sheaves in the Wicked, Crucified a-fresh, slain by Transgression, buried like Heb. 6. 6. the Tallent in the Napkin, in the Earth, in wicked Mens Hearts, and formed again as they come to fee whom they have pierced, and turn to him; Gal. 4. 19. and tho' as the least of all Seeds (in the Wicked) doth he not grow up Zach. 12. as he is given way to, till he become the greatest among Herbs, as thou confesses, Immed. Rev. p. 122. And that he hereby pointed at his Appea-Matt. 13. ' rance in Mens Hearts at first, which is very intensible; but as he is be-32. ' lieved in, becomes gradually greater and greater, till the Kingdom come 'with Power and great Glory, &c. And so to be King, Priest, and Immediate Prophet within. As thou say'st, 'And so the Apostacy was from this, In the days of the Apolles, Christ lived in his Saints, dwelt Revelation 'in them, spoke in them, was King, Priest, and Prophet in them; and P. 195. then came in the Apollacy, when People departed from this Holy Living Power, revealed in them, Christ the Wisdom and Power of God. Deny this now if thou can'ft: And is not this thy Apostacy, and so much of thy Clamour, as to this, is overthrown? And G. W's and W. P's words. thou fet'st down and pervert'st, is explained, for to no more than this they extend; tho' thou hast grolly abused G. W. for the words, as thou thalt fet them down, That Christ in them, offers up himfelf, in the Nature of a Mediating Sacrifice, &c. are not in Light and Life, p. 44. And tho' to mend it, as being confcious of thy own Guilt, thou halt put in the Errata, to this effect; yet they are not to that effect: And haft also added, p. 56. (12 Pages after, to make up the words) which do not answer to it neither, therefore I charge it as a Forgery on thee, and the five Prieffs thy Witneffes, till thou make it good in one or other; for to refer to two Pages for one passage, without distinction which is in which, and the words in neither, cannot be fair, in the Judgment of the Ingenuous. And tho' thou quotest Narr. p.9. W. P's Rejoynder, p. 336, 337. 'Tis strange that should be reputed most Myste-And Rea rions, which was the Introduction to the Mystery; and those Transactions counted most difficult, that were, by the Divine Wisdom of God, ordained as so many facile Representations, of what was to be accomplished in Man, &c. And that the

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History is made the greatest Mystery; that is, The History of his outward Transactions, Miracles and Mighty Works, (as W.P's words before express) as his opening the Eyes of the Blind, unflopping the Deaf Ears, cleaning the Lepers, casting out Devils, and curing the Bloody Issue, &c. All which, as it was wrought outwardly, so it is to be applied and witnessed inwardly: As I have heard G. K. preach on the last, how he (Chift) had cured the Bloody Issue, &c. And Christ faid, He that believeth, Shall do greater Works than thefe, John 14. 12. And this G. K. confesses (Immediate Revelation, p. 120.) after having cited many Seriptures concerning Christ, the Light, the Way, the Truth and the Life, the Door, the Vine, &c. faying, 'And all these glorious things, both he, in the days of his Flesh, and the Prophets, before that his Appearance in that Body of Flesh, de-'clared; neither only, nor principally, concerning his coming in the Flesh (namely, in that Vessel or Temple which appeared at Jerusalem) but mainly and principally concerning his Spiritual Appearance in his Saints after his being Crucified, Rifen, and Ascended; for, till then, the Son of Man was not Glorified, Phil. 7. 39. And though he was bodily present with his Disciples, yet he told them, they were to fee greater things, John 1. 50. So here were greater things to be feen, to which I may add John 5. 20. So that according to G. K. the Outward is not the only or principal (much less the History of it) but mainly the Inward or Spiritual, it feems. And dare G. K. now fay, that the History is the greatest Mystery, (for that was the Subject of the Debate here,) if not, what does W. P. fay more? And yet this is no undervaluing of Christ's outward Manifestation, or Suffering in the Flesh, tho' it did make way for the more abundant pouring forth of the Spirit, in order to his more Spiritual Appearance and Operation in the Hearts of his People in the latter days; which is, in some fense, more mysterious, as being more Inward and Invisible, than the Outward or Visible; inasmuch, as many that saw him outwardly, saw not his Glory; that was the Mystery hid from them, but now made manifest, Christ within, the Hope of Glory, as abovefaid. And as to his Clamour about the Flesh and Blood of Christ within them, above his Death and Sacrifice without them (that is false) and as uncreated, and from all Eternity. I ask him, Whether he then counts the Rock that followed Israel, of which they drank, which was Christ, 1 Cor. 10.4. And the Flesh, which is Meat indeed, and his Blood, which is Drink indeed, and which came down from Heaven, John 6. on which the Saints feed; and who foever eateth thereof, shall live for ever; is Outward or Greated, and not from Eternity? And yet this does not make the Outward a Type of the Inward, being before it, as well as fince, and is to be understood in Conjunction, and not in Opposition, one to the

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Page 43. He says, G. W. gives a lame Quotation objected against him, out of Also 3d bis Truth defending the Quakers, Christ's coming in the Flesh was but a Figure, Nar.p.22; i. e. a Figure or Type of the Inward Christ, or Light within. Which (he says) and series full is thus, Truth Def. p. 21. Did R. Hubberthorne well, in writing, That on Call.

Christ's

P. 53.

Christ's coming in the Flesh, was but a Figure? Answer, Could Christ have been

Sald, to have been Transfigured, if his coming in the Flesh had not been a Figure or Example, till his Glory was Revealed? And baft thou not read, that be was the express Figure of his Father's Substance? Instead of which it is translated, he is the Truth and Express Image, &c. Now hear G. W's Answer (which G. K. has clip'd. Innocency, tho' fome more added in the Errata, yet not to the full) viz. 'They abuse ' me still in this, It is none of my Assertion, That Christ's coming in the Flesh, was but a Figure; neither is there such a word in that Page quoted. but in the Priefts Question, p. 20. as before is answered; and it is a manifelt Forgery upon me, That Christ's coming in the Flesh, was but a Figure or Type of the Inward Christ, or Light within. I positively disown these words, as a down right Forgery and Abuse pur upon me. So far G. W. And though G. K. answers, How can be in Conscience disown these words, and charge them to be a down-right Forgery put upon bim, when in his Answer to that Charge against R. Hubberthorne, be finds no fault with the Phrase, But a Pigure; but brings two places of Scripture to justifie it? I answer, How can G. K. in Conscience, charge G. W. with it, seeing they are not his words, but the Priefts, as is manifest by the Quotations above? At this rate, whatever Priests say, and we do not positively deny, we must be charged as guilty of. Thus he dealt once before with G. F. about being Judge of the World: But I fay, No, George, there is a great many falle Charges in this Book of thine, which I cannor all exprelly deny, for that would be to rehearfe almost all thy Book, and yet they are never the truer for all that: But this is plain thou half not, nor canft not prove the words against G. W. nor R. H. neither, at which thou art angry, and therefore must be placed to the rest of thy Forgeries, which are many. I desire thou may'lt find Repentance for it, and all thy other Abuses: So I shall not follow all thy Clamour, and Structure on it, being built on a Lye; which having no Foundation, must needs be fwept away.

> Page 44. As to the Quaker's Reason, why they cast off Outward Baptism, and the Supper, is, Because the Substance is revealed in them, whereof they were Figures : I shall leave it till I come to that part of the Narrative, because I would not double things over and over, as he does, to make a noise: But that for the same Reason they think Christ's Death at Jerusalem, is not to be minded nor preached; I utterly deny: And as to the Quotation out of John Whitebouse his Book, called, The Doctrine of Perfection vindicated. p. 19. (tho' he mentions no Page) viz. So when you come to know this, (which G. K. refers to the Operation of Christ, or the Light within) but the words relate to the Power of God which overcomes the Devil, &c. foregoing) ye will cease remembring bis Death at Jerusalem, and will come to fee bow be bath been Crucified in you, and what it is that bath Crucified him. But in my Book it is Corrected thus-Ceafe remembring his Death only at Jerusalem; which fets it right, wig. That they would not only remember his Death at Ferufalem, but come also to fee bim whom they have pierced, or Crucified, in them, according to Zech. 12.10. and this was corrected before ever the Norfolk Priefts, or he either, made

And if he fay, How doth this appear to be the mind of the Author, there being no Errata? I answer, Whether it was the Mind of the Author or no, it shews the Passage was misliked by a Quaker, as it flood, and that their Minds were otherwife, as it is corrected, according to their true Senie of it; which is as much for them, and ought to be taken as their Senfe, as much as the other in the contrary: And the word. Only must be necessarily imply'd here, the not express'd, as he arguments fays. And he hath allowed, in respect of Absence, or Decease, for their Friends pag. 9. to give their Sense of the words for them; which I cannot but chuse to put him often in mind of, And that Charity ought to be allowed, and the best Comfruction to be given. And this I have done in the Sincerity of my Heart, 28 he once faid he had done, tho now he is undoing it all again, designed

And as to his continued Perversion of G. W's words, and the two Scriptures he brought, and his wrefting, and evil Conftruction, about the word Figure or Example, especially on Heb. 1. 3. in this and the following Page: as if now it was only to be took, of an Example to follow or imitate; the before he would hardly allow it in that Sense, when it did not suit his turn; but now so wholly, that he must be the Father's Example too, to follow, in his perverse Construction; yea, even as if G. W. had faid so; which he never did, or thought fo, I dare fay. I look on it to be fuch Banter, and Stuff, to muddle Peoples Minds, that it's not worth answering, being sufficiently cleared in G. W's Truth and Innocency, p. 24, 25. and Antidote, from p. 155 to 178. that G. K. can never Confute the he Cavils at line

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As also play, as to G. W's Defence of that laying of W. P's, One out ward thing cannot be the proper Figure or Representation of another, the outward Narr.p.10 Lamb flows forth the Inward. And G. W's faying, How will thefe Men prove; that the outward Paschal Lamb, was the proper Figure, or Representation, of Christ's outward Perfor, &c. which he refers to no place; but I find in Truth and Imagency p. 541 and that he bath clip'd G. W's words (as the Nafolk Priests did W. P's before; for his Comparison was (Christian Quaker, p. 1071) between the Seed of Abraham outward, as Figurative of the one Seed Chiff and such as be should beget unto a lively Hope, &c. And confequently That this Seed must be luward and Spiritual; Since (lays he) one outward thing cannot be the proper Figure or Raprelantation of another; nor is it the way of Holy: Scripture fo to toach we the outward Lomb hows forth the inward Lamb; the at 21 tid? Jew outward, the Jew impart, &c.) And the G. M. ask'd. How they could prove. That the outward Palobal Lamb was the proper Figure, &co. He denies not, but that it was a Figure of it, the not the proper Figure in all the Circumflances of it of Yer (fays G. W.) it is a twofold Fallehood and Perversion. to make it the Quakers Doctrine, That the Palchal Lamb was not Figure rative or Typical of Christ, as without us, but of the Light within "So here he grants its; and denies thy evil Confequence, and can answer thee farther, if he fee meet: However, thy Clamour being groundles, I shall leave it, as not requiring my farther notice dw : notice and aid it would ... , but no more wire but willow of R. and take it upon that

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Whether Christ without me, as be died and rose again, is the Object of Faith? &c.

Alfo in 3d Narr. P. I.

Page 46. Thou begin'ft this Head with a Quotation out of G. W's Light and Life, D. 28 .- The Quakers fee no need of directing Men to the Type for the Antisype, viz. Neither to the outward Temple, nor yet to Jerusalem; Either to Jesus Christ, or his Blood; knowing that neither the Righteousness of Faith, nor the Word of it, does so direct, Rom. to. Oc. Now all this stands firm and true. (excepting three words, which is changed on purpole, or miliake, in the whole Quotation, as he hath fer it down, which I shall not stand to express) only the words, Either to Jefus Chrift, or his Blood, which he still Carps at. tho' he hath been answered several times, that it should be for Festive Christ, &cc. fee T. Elwood's Answer to his First Narrative; and fo it is Corrected in mine (and by whom I know not) and therefore if he was not an implacable Adversary, he would take an Answer, and not go to revive the same again and again, when answered over and over; so that I shall infift no farther on it, or his Comment and Abuse on the Colchester Friends Account, as if drawn up by G. W. which is so idle, that it deserves no answer. And as to his Cavil at G. W. P. 47. for asking, Light and Life, p. 45.

in G. W's Book.

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P. 125.

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(the) is not If the Object or Foundation of (the) Faith, be divided from the Faith? As if against Christ, as without us, as at a distance, or, tho' we own him to be truly without, as well as within'; But why had not G. K. answered it? And I would ask him, whether he counts Christ is at a distance, or separate from his People, feeing Christ said, He dwelleth with you, and shall be in you? John 14. 17. And how he came to make fuch a distinction between Christwithin, and Christ without, as in Heaven; as if that was only the Object of Faith: When he formerly gave fuch a strict Caution, Not too nicely to diffinguish betwixt the Influence of his Inward and Outward Coming, and the Effects thereof; but rather to take them conjunctly, as in a Per-'feet Conjunction? And wilt thou now rather render them diffinet; and

divide Christ without, from Christ within?

Page 47. That G.W. in his Truth and Innocency, p. 54. Seeks to excuse W. P's faying, in his Quakerism a New Nick-name, p. 6. Faith in Christ's outward Manifestation, bus been a deadly Poyson, these latter Ages bus been infected This is in with. In the first place, he wrongs W. P's words, which are thus, 'The distinction betwirt Moral and Christian; the making Holy Life Legal, 'and Faith in the History of Christ's outward Manifestation (Christianity) has been a deadly Poyfon thefe latter Ages have been infected with, to viou Call. the Destruction of Godly Living, co. Now was G. K. fo blind, that he could not fee the difference between Faith in the History, and Faith in the outward Manifestation (or the Relation of a thing, and the thing it felf) and so left our that, on purpose to delude his Readers, pervert the Sense, and wrong the Author; and to hath drawn in 7. Adams to the fame Error, in his late Sermon; who, the faid to be Chaplain in Ordinary to His M-, had no more Wit, but to follow G. K. and take it upon trust from.

from him, as he hath in other things (in all probability, for I heard, he confess'd he had not the Books) and so hath run his Head into the Noose: And yet this fame Adams, one of G. K's Attestors to the Truth of the Quotations in this very Narrative, and in his Serious Call, where it is also, and in like manner wrong: And what Witnelles then, think ye, are they, as to any thing of Credit, for People to trust to, or rely on, in Matters of Faith? Well, as I have faid: I hope they will be wifer for the time to. come, than to trust to such Blind Guides, that would lead them into the Ditch: If they will not, it's the juster they should be deceived, and given up to believe Lies. And herein G. R's Perversion is manifest, in making Faith in the outward Manifestation, the deadly Poison; whereas it was the distinction betwine Moral and Christian, and the making Holy Life Legal, and Raith in the History, &cc. the only Christianity; (for here the word Only is Argunecessarily imply ditho not express'd, as he says, in another case) that is Foith ments of the History of Christ's Manifestation only that most the deadly Donfor the sugar in the History of Christ's Manifestation only, that was the deadly Poylon these ters, p. latter Ages have been infected with, to the Destruction of Godly Living, that is the Poylon. And is not that a Poylon, George, to make the Faith. in the History, preserable before Holy Living, or in Opposition to his-Work and Power in the Soul? as G. W. fays, which thou would's next pervert, by asking, Did J. F. make Faith in Christ's outward Manifestation, inopposition to his Power and Work in the Soul? Nay surely, nor did any other of their Opponents teach such Doctrine. Yes, George; see J. F. Definition of Christianity else; where he fays, By Christianity, we are not to understand all those Matters of Faith and Practice which Christianity doth oblige us to, &c. And thou know it he did not own any Work of the Power in the Soul. but denied any fuch thing. And I could name an Eminent Presbyterion. that told me, That Morality is no part of Christianity: But I am fure, that if a Man may be a Moral Man, and not a Christian; he cannot be a Christian. without being a Moral Man.

Again, Ibid. He (G. W.) Exemples W.P's saying, Truth and Innocency, p. 55. And since they believe that outward Appearance [i. c. of Jesus at Jeru- And in salem] they need not preach, what is not to be again; by telling us, they need not 3d Narrandowns preach it, &c.—But here, again, he clips and wrongs W.P's words, P.7.

Quakerism, p. 12. the occasion of which was thus, Fuldo, by way of Comparison, of the manner of our Appearance, with that of Christianity, says,

Christianity was introduced by Preaching the Promised Messes, and pointing at his Humane Person; but Quakers on, by Preaching, a Light within.

W.P. Answers, That this is nothing Injurious to the Quakers at all, but highly on their side; for had they preached a Christ now coming in the Flesh, they had deny'd his true and only great visible Appearance at ferusalem, which all true Quakers own: Since, then, they believe that Appearance, and therefore need no preach (that is, as a New Dodrine) what is not to be again; but that whole Christian World besides, have so long and lazily dependent that, without their thirting after his Inward Holy Appearance in the Conscience, to bind the strong Man, spoil his Goods, and cast him sut, &c. Therefore God, raised us up,

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and we are now gone forth into the World to declare; that tually manifested, as then fully in that Body, fo now measur oly in the Confciences of all People, a Divine Light, reproving every Unfruitful Work of Darkness. And this, indeed, was their peguliar Testimony (as I faid in the beginning) being that which was most wanting, and yet in no undervaluing of his outward Appearance, as aforefaid, but only Peoples whole dependance on that, without the Work of his Spirit in their Hearts. And thus, George, according to thy former Rule, by comparing their words, their Sense is found: And let any take the words together. and not as thou hast clip'd them, and see what there is in them to be cavil'd at: And therefore tis a notorious Untruth, to fay, That G. W. has all a-long opposed Faith in Christ's outward Manifestation: And yet fays, He confeffeth all true Quakers own that wifible Appearance of Christ. And if they own it, they believe it, and have Faith in it; tho' that is not fufficient, nor never fo intended by Christ, without the Work of Faith in the Heart. And as to his Querying, Why need they not always to preach it? Suppose the Quakers believe it, do not they preach always the Light within? And do not the Quakers generally believe is? Yes; but not all others. So that I may fay of them, in this Way to the case, as thou fay'll of thy self, in The Way to the City of God, 'My great 'Care was, to lay the Foundation well, and to put my Reader in mind of the first and most necessary things, which I did find so much neglected Pref. p. 6. by most of Professors of Christianity; my end singly being, that People 'might be brought to have the true Nature, Life and Spirit, of Christianity to abound, and have place in them; and then all thefe other things will eafily and naturally follow.-And as for many of the above-mentioned Particulars, they are generally acknowledged, among all that profess the Name of Christ. So I may lay, of the belief of Christ in the Outward. but not in the Inward: Therefore I fay fill, it was the one thing wanting, and that (as thou fay'ft) which is the more needful. And in the first place (as hereafter more at large) but in Preaching that, they Preach Christ, the not always the outward Transactions or Appearance, which is fo generally known and believed already; and yet he knows in his own Conscience, that they are not wanting to bear Testimony to that too.

P. 14. and 3d, p. 4. and Reasons, P. 25.

City of

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Page 48. The like Fallacy and Saphifry be (G. W.) ufeth, to excuse W. Shew-This is in en's Juging, Not to Jefus the Son of Abraham, David, and Mary, but to God 2d Narr. the Father, all Worfing, Honour and Glory; is to be given. But to bide bis Fallacy (fays G. K.) he gives a lame Quotation, the words being, not to Jefus the Son of Abraham, David and Novement to Saint nor Angel, but to God the Father. But I fay, G. K. to wrong G. W. and W. S. too, and hide his own Fallacy, hath given a lame Quotation himself, for G. W. set down the words as they are; and, as G. K. fays, they are the last Rehearfal, only the words ing added by G. K. iwherein he his own Fallaby to his Charge; and again in his Reasons, but clips (nor to) Saint, (nor inflead of or) wrongs W.S. and abuses G.W. in wrongs W.S. and abuses G.W. in and because he makes use of the same them, I shall fet them down at large, in the Marginal Note, Treatife of and Thoughts,

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especially as there is occasion.

Thoughts, p. 35. viz. Not to Jelus, the Son of Abraham, David and Mary Saint or Angel, but to God the Father, all Worthin, Honour and Glory, is to be given, through Jefus Chrift, &c. Which G. W's Explanation of is right, viz. I know his Intent was, not to Jefus only, as the Son of Abraham, David and Mary, but as he is God over all, blelled for ever, all Worship, Honour and Glory, belongs to him. And this I always took to be the meaning of the words, and to corrected in my Book, before ever I law them in his, viz. Not to Fefus, as the Son of Abraham, &c. but to God the Father, all Worship, Honour and Glory, is to be given, through bim: And so ends commonly the Church of England Prayers; not to bim, but to God through him: And if it be an Error in the Quakers, not to give it to him, as the Son of Abraham, &cc. It must be also in the Church of England. So that he has not mended the matter, not had no reason to give that, as one of his Reasons for renouncing Quakerism, as he calls it. Besides (he says) It was no part of the Controverste betwint the Quakers and the Church of England. or Dissenters, that Christ was to be prayed to, only as the Son of Abraham. And he knows, that as he was the Son of God, the Quakers never denied Prayer to him, or Worship, Honour and Glory, being God over all, bleffed for ever. And. fays he not, Way Cast up, p. 123. That the Man Christ Jesus, is really present 'in and among us [and confequently every where] I do not mean, as to his External or Outward Person, for that is ascended into Heaven, but in Way safe vertue of his Divine Life and Spirit, or Soul, extended into us, in his Di- 1230 'vine Seed and Body, which is his Heavenly Flesh and Blood, wherewith 'he feedeth the Souls of them that believe in him. I fay, our worshipping the Man Jefus, and Praying unto him, doth plainly demonstrate, that he is really prefent in and among us, and within us, as his Name Emanuel doth fignifie, not only as God, but as Man; for it were a most absurd thing, to worthip an Object that is altogether ablent, as the Manhood of Christ is, according unto these Presbyterian Teachers. And according to G. K. fay I, for he cannot fay, his Manhood is present in or among us. And I would ask him, whether he is the Son of Abraham, &c. in any other respect, than as to his Manhood; and so not an Object of Worthin according to him, being ablent; the his Life and Spirit, as the Man Jefus. is prefent, being God over all, as abovefaid? So that he hath laid as much. in effect, if not more, than ever any Quaker faid; for we Worthip him. not only as within, as the Stream; but without also, as the Pountain; which we take in Conjunction. And I cannot but observe his Injustice in blaming G.W. for explaining Friends words, contrary to his former Rule. That they themselves, or their Friends for them, in respect of their abfence or decease, who did best know them, to be allowed to give their Sense for them. As thou once did it in the Sincerity of thy Heart, Serious as thou faid it, tho' now, in thy Infincerity, Qou wilt not allow it: But Appeal. can'ft thou deny it? And as to the P floor on the word only, as appliable P-7. to the Saints, as well as to fe meer Quibble; for the it does not belong to Jesus only, as braham, but as he is God over all, or, it does not follow; the belongs to the Saints: Besides, the

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word only is necessarily implied, as aforefaid, the not express'd. And as for thy Query, as to G. W. Is be for giving Divine Worship to Jesus, the Son of Abraham, David and Mary, in any respect? &cc. I answer in his behalf, (faving his farther Answer himself) and in the behalf of the People called Quakers, yea; for at the Name of Fesus (that is, his Power) every Knee shall bow, and Tongue confess, Ifa. 45. 23. Rom. 14. 11. Phil. 2. 10. But (as I faid) I leave it to G. W. to deal farther with thee, if he fees meet. As to thy Perversions and Abuses of his words in this and some following Pages. only cannot chuse but take notice of some as I go along, whether ever he may think it worth his while to answer thee or no.

Alfo in 3d Narr. P. 8.

And the next he Cavils at, ibid. is W.P's words, in Address to Protestants, p. 119. Let us but soberly consider what Christ is, and we shall the better know. whether Moral Men are to be reckoned Christians: What is Christ, but Meeknes, Justice, Mercy, Patience, Charity and Vertue, in Perfection? And G. W's Defence, W. P. did not design thereby to lessen the Power and Dignity of Christ (who is the Author of these Vertues) no more than the Apostle did, in saying, He (Christ) is made of God unto us, Wisdom, Righteousness, Sanctification and Redemption, &c. which he calls, a Sopbiffical Evafion; and that Paul, in that faying, means not the Light within, as in meer Moral Heathens, as W.P. meant, but really Fefus of Nazareth, &c. But how proves he, that W.P. and the Apollie, did not mean alike? Did the Apostle mean, Christ only outward? That he dare not fay: Or did W. P. mean, Christ only inward? Which he dare not say neither. So that setting aside his Perversion, there is no difference in it: Nor did he mean, that Christ was nothing but those Vertues, any more, than if one should say, What is G. K. but Envy, Pride, Passion, Injustice and Uncharitableness? Would imply, that he was not an outward Person, because he hath those inward Qualities. And therefore G. W's Answer, Truth and Innocency, p. 57. was proper; and 'tis but a Sophistical Evalion in G. K. to go to pervert it as he does, and yet confelles the same for Substance. And as to his faying, That the whole Tendency of W. P's Discourse in that passage, and in other passages, going before and following, is to perswade, that Men are Christians, if they have these Moral Vertues, without Faith in Christ, &c. Is another gross Perversion, for it was only in opposition to the making Men Christians by an Historical Faith in Christ's outward Appearance, without those Moral Vertues, as the Title of this part of his Discourse shews, viz. A Debasing the true Value of Merality, under pretence of higher things, mistaking the very End of Christ's Coming: As if it was to fill their Heads with Notions more than Holy Living. And that be has not the least word of Faith in Christ Crucified, is not true, as I could shew in many places. Nor is it a false Notion of the Christian Faith in W. P. to say, p. 188.

As he that helieves in Christ, lieves in God: So he that helieves in God, helieves in Christ: For he that truly believes in either, believes in both. Agreeable to Also 3d which, is the next Passage he Cavils at p.40, a little after the abovesaid, viz. Narr. p.8. Christians ought to be distinguished by the latter to Christ, and not their Notions of Christ. (And says W. P. which are the sout) By his Haly Qualifications, rather than their own losty Professions invented Formalities. And if

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this is not true, I know not what is; for if the finest Notions of Christ can make a Christian, without Holy Living, I am mistaken: And date appeal to any Sober Christian, whether a Heathen, that never heard of Christ outwardly, if he live a Sober Holy Life, by vertue of Christ's Spirit in his Heart, as some have, and may, as G. K. has confes'd, be not more like Christ, than a Proud Envious Man, that bath the highest Profession of Christ in the outward? As suppose the Pope and his Clergy, and many among them called Protestants, who profess Falth in him outwardly, but want the inward Life and Power; So that ' his end fingly being (as G. K. fays, Preface to Way to the City of God, p. 6.) 'That People might be brought to have the true Nature, Life and Spirit of Christianity to abound, and have place in them, and then all these other things will easily and naturally follow. And therefore as to his calling that pallage with the former, Scandalous, as implying that Mem may be like Chrift, without true Notions of bim, and Faith in bim, is his own Scandal; for the they may not, in all respects, be like him, or perfect Christians, without Faith in him; as thou fay'st of a Man without the Integral Parts, Immediate Revelation, p. 242. yet more than them that have only Notions of him, and live not answerable; for without Holy living, they cannot be at all like him; and without Holiness none shall see the Lord. Let G. K. now pretend what he will to the contrary, in behalf of his Notions, he shall never gain the Point; for if that would do, it would be an easie way to Heaven. And I would wish my Reader no worse, than to read over that Discourse of W. P's in a Sober Mind, and fee which favours most of a Christian Life, that, or G. K's late Cavils. vertient of Washingtoness

Page 49. As to G. W's Answer to the Priests Question (about our Faith in Christ, whether we mean Christ, whose Person is now ascended into Heaven Also 3d above the Clouds, or only a Christ within) That he would make two Christs, a Narr. P.2. Christ whose Person is above the Clouds, and a Christ within, &c. And the Colchefter Friends Vindication, That this Answer appears pertinent, to detect and reprebend an impertinent and foolish Question; which, whether it does not imply two Christs, let the Serious judge, &c. It is so clear and plain, that I leave it to any that lift, to read it in the faid Colebester Account, p. 11. That twas the Priests Question, and not G. W's Answer, imply'd two Christs, notwithfranding G. K's Juggling and Sophiftry to evade it; as if to ask the Quefrion disjunctively, implies no more two Christs, than it implies two G.Whiteheads to ask, is G.Whitehead a Londoner born, or a North-Country-Man-Which is nothing to the purpose, unless G. Whitehead could live in London and the North-Country too at the same time, which the same G. Whitehead cannot do, without being two; but so is not Claim, who the' he be that bigb and lofty one, that inhabiteth Eternity, whose Name is hely, he dwells in the a contrite and bumble Spirit, &cc. bigh and boly place; with him also that is n doth not hold, and it's from Ma. 57. 15. And therefore the C the Subtilty of the Serpent, to unctive Questions to Infnare, or and and from the same in thee to no formerly faid'ft, "We are not

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way to the too nicely to distinguish betwire the Influence of his inward and outward Coming, and the liffects thereof, but rather to take them conjunctly, as God. in a perfect Conjunction, &c. And then if his inward and outward P. 125. Coming, is not to be too nicely diffinguished, but took conjunctly. I am fure he is not to be divided; tho' now, in his Darkness, he presends the Quakers wild Notions-Import not only two, but many Christs, even Thousands, He might as well accuse the Apostle, who said, Christ is in you, Except ye are Reprobates, 2 Cor. 13. 5. and that there are thousands of Suns, because he shines into thousands of Rooms; but Christ is not divided, as our Friends. faid, tho' the Priests and he would now divide him, contrary to his for-

ther we mean Christ within, or Christ without; as if there was two Christs, John 6.17 Which is but one, who faid, He dwelleth with you, and shall be in you; and fo we believe in him, not only within, nor only without, but both without and within, according to the Scriptures, and not the School mens nice

Immediate Revelation P. 246.

Distinctions, which G. K. once denied, as well as we; for as to Christ within thus he writes, 'Nor is this to make many Christs, as some foolishly and ignorantly charge us; for as the Natural Life of Man, that hath the 'Centre in the Heart, and floweth into all the Members of the Body, is 'yet but one Life and Soul, even so the Life, or Spirit, or Soul of Christ, is but one although it flow forth into all his Members; and, in some fort, into all Mankind; whereby they are all put into a Capacity, in a day or time of Vifitation, to become his Members. And as to thy Perversion of W. B's words, viz. But the most true and proper Christ, is the Christ born in them, and growing up in them, from a boly Thing or Seed, to a Child born, and then to the mighty God; which three fleps (fay'ft thou) are orderly fet down by W. B. Coll. p. 291. referring to Third Narrative. But the words are not in that Page, (nor no where elfe) as thou half here fer them down, tho' what he writes is true in the Mystery, setting aside thy Perversion, of most true and proper Chail; for we never faid, that was most true and proper, as if more than that born of the Virgin: And that be tells who is the Virgin in whom this Child is born; not the Virgin Mary, but every Quaker who is Converted to the Light within: Is another of his Perversions; for W. B. did not fay fo, but own'd Christ born of the Virgin Mary, as well as born in every true Believer: And if he is not to be born (or formed) within, in a Spiritual Senfe, how did Christ fay, when they told him, Thy Mother, &cc. stand without? Who is my Mother? &cc. And be firesched forth his band toward his Disciples, and said, Bebold my Mother, and my Brethren, for whofoever shall do the Will of my Father which is in Heaven, the fame is my Brother, and Sifter, and Mother, Matt. 12. 47, 48, &c. And the Apostle, who travelled in Birth again until Christ was Immediate formed in them, Gal. 4. 19. Yea, fays G. K. himfelf, 'And thus we are to when he is united unto us,

Acvelation understand the Spiritual Birth P-255,256 and we unto him, in the ven most inward Ground of our this World, is not the Genera-Souls. Even as a Man's Generation

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tion of his Soul, but it is the Soul's being united with the Body, through which Union it becomes an Inhabitant of this World Even to the Spiritual Generation and Birth of Christ in us, is the Union of his Life, in his Heavenly and Divine Body with our Souls. And thus we become the Mother of Christ in a Spiritual Sense, or according to the Spirit, as the Virgin Mar was his Mother after the Flesh. And much more to this purpose, of which more anon. But G. K. is become a Stranger to this now, and therefore Errs, not knowing the Scripture, nor the Power of God, for, p. 50. he fays, Matt. 22. Though they fay, Christ is one in all, and would defend their fo faying by Scripture, 29. yet they mean not as the Scripture means. So that we must not mean as we fay, tho' in plain Scripture words, nor the Scripture neither, as they do. left it should favour us, because not as G. K. would have us: And what then is to be expected from such an Adversary, who will not take plain Scripture for an answer? And so the he confesses, Christ, as he is God, is the same in all, and as he dwells in all the Faithful: Yet endeavours to wrest the Scriptures that speak of Christ within, &c. and pervert our Sense of them; and then call his Evil Consequences Antichristian, as indeed they are, being only the Evil Suggestions of his own Evil Heart, against the Truth and us: For which the Lord rebuke him, and Judge between him and us.

Whether the Seed of God, in Believers, be Christ, and the Seed of the Woman, and the Seed promised to Abraham and David?

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Page 50. He brings a large Quotation but of G. W's He-Goats-Horn, p. 8. & p. 51. another out of G. W's Brief Discovery of the Dangerous Principles of Jo. Horn, p. 21, &c. Concerning the Seed being Christ, as in a Low and Suffering Condition, and as prefled and burdened with Sin, and defiring to be freed from the Burden and Bondage of it: Which G. K. perverts, as desiring to be freed from Sin; and tho' he hath skip'd, and run from place to place in the first Quotation, without any break, and thrust in his Parenthesis's in Crotchess, as he use to do, to break and pervert the Senie, which is not fair; yet the words are so clear and right, in a right Senie, that I shall not stand to rehearle them, nor need they any defence of mine, having explained our Senfe, as to thefe things, fufficiently already, according to Scripture (the he doubles it over and over, to make a noise, and fill his Book) which whoever knows and heeds, will never heed his Pervertions of that which is so plain: And that the Seed may suffer in some, and reign in others, is also true, tho' he stumble arit, and would still oppose the Inward and Spiritual Birth, or Christ, being born or formed within, to his outward Birth, as his manner is; as if that could not be witneffed to, without invalidating the other: An bow that can be understood - and yet not be a Creature, or more than one, if in so many, is as bard, as bow all Men in the World—are one—Man; which he counts is not intelligible to Mens understanding, by the highest Illumination they are capable of. It may be so, M 2 George,

See Amos

God,

George, in their Natural State, according to 1 Cor. 2. 14. and according to thy Scantling Understanding, in thy present dark and blind Condition; wherein, it's to be feared, the Light that is in thee, is become Darkness. Matt. 6. 23. yet, to them that walk in the Light, it is clear enough, and there is no occasion of stumbling: As while thou didst, it was to thee, and thou could'st then explain it all, tho' now thou can'st not understand it. way to the for thus thou faid'st formerly, 'That the Coming of Jefus Christ into the City of World, both Outwardly and Inwardly, was necessary unto Man's Salvation: So that the one is not to be understood in opposition to the other. P-3,4, &c. for that both have their great Uses and Bleslings unto Men-Yet that the Knowledge of his Inward Coming, is that which is the more needful; and in the first place, as being that, by which the true and comfortable 'Use of his outward Coming, is alone sufficiently understood: That his Coming in the Inward, is in a Divine and Heavenly Seed, which the Father hath given from Heaven unto every Man, and hath fown in the Heart of every Man; in and through which Seed, the Divine Light, Life and Power, or Vertue and Glory of Jesus Christ, is only Revealed unto Men, in a Saving way, by the Holy Spirit. That this Seed, in the Hearts of Unholy Men, is the least of all Seeds; but as the Mind comes to be turned towards it, in Faith and Love, it grows up to become greater and greater, till it be the greatest of all. That according to the arising and growth of this Seed in Mens Hearts, the Divine Light and Life, &c. of Jesus Christ, comes more and more to be Revealed and made manifest, even unto the perfect day. That there is some Manifestation and Revelation of the Divine Light and Life, in this Heavenly and Divine Seed, in the Hearts and Minds of the most Unholy and Unrighteous, unto their Salvation, in a Day or Time of Visitation given them of God. That the Na ture of this Seed is fo Unchangeable, Holy, Pure and Incorruptible, that it can admit no Unclean thing to enter into it, nor unite therewith-That the Manifestation, Revelation, and Shining of the Divine Light, in this Divine Seed in Unholy Mensis not of the same manner and kind as in the Holy; for in the Holy, the Divine Light shines in the Immediate Manifestations of the Love, Joy, Peace, Goodness and Glory of God-But—in the Unholy, but in remote Manifestations of the Love and Mercy of God.—The Manifestation of the Divine Light in an Immediate way, that is proper unto Unholy and Unrighteous Souls, being that of Judgment, Reproof, Conviction and Condemnation-p. 6. This Divine Image is-not formed or begotten in an Infrant, but raifed up by degrees from the Divine Seed, the Formation of which, as it requires the Divine and Supernatural Concurrence of God, as a Father-So doth it also require the Concurrence of the Soul on the other hand (fo to fpeak) as the Mother, to Conceive it in its most Imwards (as the Mother Conceiveth

> the Child in her Womb) which is a Divine Birth, and in Scripture is called, Christ formed within, and the Flesh and Blood of Christ, because his Divine Light and Spirit dwelleth and Tabernacleth therein; and there-

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through conveigherh the Manifestations of it unto the Soul. Thus he. Which if it be not full to the Substance of all that he Cavils at in this, and the former, and following Section, and indeed, throughout his whole Book at times, I know not what is. And much more could I cite out of this, and his Book of Immediate Revelation, to the same purpose, some of which he vindicated against Hicks, who perverted it in the same manner as he now doth the like in other Friends Books, as I could shew; but this is enough to convict him, if he would know any Shame; however he can never answer it, nor confute it.

Whether was Christ Incarnate more than once, or is he daily Incarnate?

Page 52. To prove which, he brings a Quotation out of E. Burrough's Works, p. 29. in answer to a Question of P. Benner's to the same purpose, Thou do ft not know, nor can'ft not witness, the Word to be made Flesh once-P. 30. And when thou can'f witness the Word to be made Flesh once, then thou wilt know, whether the Son of God was made of a Woman, any more or oftener than once-Now if this proves, that E. B. held, that Christ was Incarnate more than once, or daily, it must be by G. K's Juggling, for it is rather a slight on the Question, as Ignorant, than any politive answer; and the most it implies, is, That Christ appears, or is manifelt in Flesh still but not Incarnate, or made Flesh, any more than once) which had the Priest witnelled, he would not have ask'd fuch an ignorant Question. And tho' G. K. confelles it again, with Expolitors, by way of Allegory and Metaphor, which ferring aside his distinction, the thing is true, according to Scripture: Tho' he fays, they never underfrood it otherwife; whatever they have, he hath understood it in the right Sense in time past, as abovefaid, tho' he would now blind it, and re-double his old Slander, That G. F. G. W. W. B. and E. B. bath made Christ's Birth of the Virgin, &c. the Type and Allegory; and Christ born within, &c. the Reality and greatest Mystery. but his own Perversion of their true Sense, for they are Realities both, tho' the one more Outward, the other more Inward and Spiritual.

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Page Ibid. As to his Quotation out of G. W's Jacob found in a Defert Land, p. 6, 7. about the Seed that was begotten in bim, &c. Tho' he has left out, and skip'd, and quoted again, without any break, which is not fair, as I have often observed; for by taking a pallage here and there, and putting them together, leaving out what is between, breaks (and many times) hurts the Sense, and Injures the Author; yet G. W's words are plain enough, except to a Caviller, that will carp at any thing. And for his rendring it, p. 53. in opposition to the outward again, as the greatest p. 53. Mystery and Reality, it is but his old Slanders reiterated over and over again, and often answered already; and I dare him to prove, whoever said, That every one, in order to Eternal Salvation, must know Christ thus Begotten and Born in them, Crucified, Dead, Buried, Risen and Ascended, as he often Phrases it; for I never heard it in such Terms. And that this Inward Conception, and

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Birth of Christ, &c. they made the greatest Mystery and Reality, whereof Christ. as born without in the Flesh, was the Figure. (Which I utterly deny, and put thee to prove) tho' thou abusest W. P's words again, as applying it to Christ being born in Flesh, which was spoken of his outward Transactions or Works, as aforelaid. And a facile Representation of what is to be transacted in us. Tho' that is not W. P's words, but of what was to be accomplished in Man. And let him deny, if he dare, that those outward Works was not a Representation of what is to be wrought within. And that thus they did represent the Inward Work of Regeneration, to be a greater Mystery than God manifest in the Flesh, &c. as W.P. hath expressy affirmed (says he.) But I fay, It is an express Lye; and that W. P. never so affirmed, as thou hast twice quoted him; and so doubled this Lye, to add to thy Account, which is too great already; and therefore thy Forgery and Perversion (and on thee I charge it) and not W. P's words; nor do we say, it is greater or more mysterious, as to the Works, tho more Inward and Spiritual; and in that respect may be more mysterious, and in some sense greater, as Christ said, John 14. 12. as aforesaid, which by thy opposing of, thou wilt but render thy felf an Unbeliever; tho by thy Clamour about it, it appears to be a greater Mystery to thee; and that by this bigh Sublime Doctrine, which they give forth to be given them by Immediate Revelation from Heaven (tho' (thou fay'ft) it was no other but what G. F. had from some old Ranters and Familists, they did mightily magnific themselves above all others, &c.) As it respects the true Doctrine of Christ's Inward and Spiritual Appearance (for no other thou can'st prove) I would have thee, George, beware of the Sin and Blasphemy against the Holy Ghost, for tho', All manner of Sin and Blasphemy shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven unto Men, Matt. 12. 21. fee also 32. and they did not magnific themselves, tho' Christ was magnified in them; and thou believedst otherwise once, and that it was the Appearance of Christ, and the day of the Lord that was broken forth among us, and that they should never see another. And if thou wilt deny it again, and the Truth that once convinced thee, and reached thy Understanding it will but be an Aggravation of thy Guilt and Apostacy, and will be thy Burden one day, tho' now thou flight'st it, like the wild Ass in the Wilderness Jer, 2, 24, that fnuffeth up the Wind at her pleasure, that in her occasion none can turn, but weary them that feek her; yet in her month she shall be taken: So I shall not follow thee in all thy Ramble, in this and some following Pages on this Head, being but meer Clamour, and Perversion of Friends true Sense, of the Seed Suffering within, and the Inward Birth, &c. which thou would'st now turn all into an Allegory, and nothing of Reality, as before, and before answered; and thou can'st bring nothing out of Friends Books about it, but what is found, without thy Perversion, which chiefly relating to G. W. I shall leave chiefly to him, if he thinks it needful of any farther answer. And as to Jeffery Bullock, he might be a warning to thee in opposing the Truth, till the Hand of the Lord seized him,

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See his Help in Time of .

Need, P. 78. that he was glad to deny it all again . An Example for thee if thou would'it

take warning.

And for what thou cited p. 54. out of G. W's Judgment Fixed, in anfwer to him, p. 130 & 212. Let any but read the places in a Sober Mind, and it will answer for it felf, as p. 330. This Innocent Birth, which God, by his Spirit, brings forth in the Sons and Daughters of Men who truly believe, relates to shem and their Souls, as born of the Immortal Seed by the Living Word; so that this Birth is not Christ Jelus; (which G. K. carps at, as a denial of his former Doctrine.) But there feems to be a difference or distinction made in Scripture, between this Birth, brought forth by the Spirit, as relating to the Saints, and Christ formed in them, as I John 3. 9. Whosoever is born of God, doth not commit Sin, for his Seed remaineth in him. - There's a distinction between the Birth and the Seed, and Chap. 5. 4. as also Fobn 3. 8. Gal. 4. 29. & 1 Pet. 2. 2. called, the Inner Man, Eph. 3. 16. and new Man, which after God is created in Righteoufness and true Holiness, Chap. 4. 24. So that this isnot properly Christ, but rather an Estect of Christ formed in us, who renews his Image in the Soul: Yet by a Metonymy, or Metaphorical way of fpeaking, it may, in a fenfe, be called, Christ formed within too, the Effect being lometimes put for the Caule; as the Saints is sometimes called and counted for the Seed. And this, according to G. K's former fense *, * Way to where he fays, 'Now a Man's Regeneration, is not simply the having this God, Divine Image raised and formed in him, but is somewhat consequential p. 6,7. thereunto; for it is by this Image, through the mighty Operation of God therein, that the Soul comes to be Regenerate; and so the Regene-

ration of the Soul, is diffinguishable therefrom, as the Effect from the

Caule. See Page 7.

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And as to that in p. 322. Ibid. Denying the Doctrine, that the Word. God is in Bondage or Captivity in the Sons and Daughters of Men, but only that there is a Seed of God and of Christ, that is oppress'd and suffers, &cc. It is true, the the Seed of God and Christ, as it suffers in wicked Men, and in thee at prefent, is not fo properly God or Christ, or fo called by us, till he is formed in Man; yet it is Christ in a Seed, as being vertually in it, tho' not actually, as thou halt confels'd. And so there is no Contradiction in G. W's words, and yet some Crucifie bim a-fresh, after he hath been formed, as thou half done; and to it's the harder to Renew such. by Repentance. And as this shews, how the Seed is, in a sense, tho' not properly, God and Christ, till formed in Men, but only as in a Divine Seed, as G. K's former words were, to also how it is the Lamb flain, who is worthy to receive Power, and Riches, and Wildom, and Strength, and Honour, and Glory, and Blessing, Rev. 5. 12. being the Damb slain from the Foundation of the World : Rev. 13.8. Which must be Spiritually by Transgression, as well as outwardly; for he was not flain outwardly from the Foundation of the World; but our Lord was also Crucified in Sodom and Egypt, Spiritually, Rev. 11.8. which clears G. W. of G. K's Charge of Idolarry, in giving Divine Worship to him ; tho' he wrongs G. W's words here, as if the Seed-defires to be freed from

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Sin: When 'twas, from the Burden of Sin: Which differs greatly, and flews his Perversions.

As also what he cites P. 55. out of G. W's Divinity of Christ, p. 55, 56. in answer to T.V. saying, That God could not suffer, is in one sense not true, tho be intended as to death; yet the Spirit of God bath suffered, and bath been grieved by Mens Transgression: Which is plain, That tho he could not suffer Death, yet he did, and doth, fuffer Spiritually in the Hearts of wicked Men; according to Amos 2. 13. And the the word, God, is not in Bondage. or Captivity, in the Sons and Daughters of Men; but only that there is a Seed of God, and of Christ, that is oppressed, and suffers in many, by reason of Transgreffion : As G. W. fays, Judgment Fixed, p. 322. [A Seed of God] is commonly our Phrase, and Term, in this case; God is greater; be is above all .- And farther, p. 122. The Seed of God, and Christ, may fuffer, and yet not be in Bondage, or Captivity; nor bath the Devil, or Sin, Power, or Dominion, over Christ, or his Spirit, in Man. So this is clear, and all these Cavils and Objections G.K. now raises about these things answered, which he could once explain; and could yet, I doubt not another way, were he not fet to Cavil and Wrangle, on purpose to do Mischief. See else what he formerly said, 'Secondly, That Christ is in ≥ up, p.108. c all Men, even in the Wicked; fee Amos 2. 12. Behold I am pressed under you, as a Cart is pressed that is full of Sheaves. This cannot be understood of God, or the Word, simply considered, that cannot be pressed, to wit, the precious Seed of the Life of Christ in us, that is exceeding tender, and is capable of Grief, and Sufferings, by Mens Sins, Pfalm 95. 10. Forty years long was I grieved in this Generation. Ifa. 62. 9, 10. In all their Affliction. be war afflicted, &c. .-- This is the Holy Spirit of the Heavenly Man Christ Jesus, or the Ingrasted or Incarnate Word, that is capable of Grief and Suffering; whereas the Godhead is not capable of any Suffering or Grief; for all Suffering and Grief is a Finite and Temporal thing: Whereas nothing can be in God, but that which is Infinite and Eternal; otherwife God would not be, in all respects, an Infinite Being; which is Abfurd.

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And as to W. Penn's words, as cited by him, Christian Quaker, p. 97, 98. The Seed of the Promise, is an Holy and Spiritual Principle, of Light, Life and Power, that being received into the Heart, bruifeth the Serpents head; and because the Seed, which cannot be that Body, is Christ, as testifie the Scriptures, the Seed is one, and that Seed Christ; and Christ, God over all, blessed for ever. Which tho' he hath not fairly quoted, as beginning in a Sentence, and fo leaving out the foregoing words, as the Reason of the latter, viz. The Serpent is a Spirit; now nothing can bruise the bead of the Serpent, but something that is also Internal and Spiritual, as the Serpent is, &c. Yet the words are clear in the Sense abovefaid explained, as G. K. knows, and could tell, if he was minded, as well as the contrary. And as to his Query, When the Seed in Men, is the mighty God? I answer, When it is become the greatest Tree in the Garden. Thou say'st, Hear himself unriddle the Mystery; and citest p. 98. And though particular Persons might arrive at great Attainments, even to a beholding the

the day of the Seeds compleat Redemption, and Conquest over all its Oppressors (when, what was but in Condition of a Seed, or New-born Child, should become the only Son, the wonderful Counsellor, the mighty God, the everlasting Father, and Prince of Peace, of the Increase of whose Government there shall be no end, as Speaks the Prophet) yet it is granted, through that good Understanding the Lord bas given m in these weighty things, that the Generality were but Weak, Dark, and in Bondage, &cc .-- This, and much more, which I need not rehearle, shews, and by the place appears, was spoken of the State before Christ's appearance, and the fight some had of it, when the New-born Child should become, &c. according to Isaiab, tho' as in the Condition of a Seed before, as well as fince: And I wish all would hear him, the said W. P. by reading that Book, of the Christian Quaker, and see how he explains, and proves his Doctrine, of the Seed being Spiritual (as well as appearing outward in time) and then they need not hear, or harken, to G. K's Perversions; one of which is, in suggesting in his Crotchets (after Oppressors) to G.W. to Mark, That the Seed which is Christ, and God, over all, is for a time oppressed, and suffers, &c. Which yet (lays he) thou hast the Impudence to deny, that any of thy Friends used any such Phrase; when 'twas only, the Word God, (G.W. said)

is not in Bondage or Captivity-but only a Seed, &c. as aforefaid.

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And as to his Note, p. 56. That be (W. P.) wholly applies that most excellent Prophecy, of Isa. 9. 6. Concerning the Holy Seed, and Child Fefin. born of the Virgin, &c. to a Seed or Principle within, &c. I say, no not wholly to that, but is understood of the outward Birth also; inafmuch as the Seed was in a more than ordinary manner manifested in it, as taking Flesh, and being born of the Virgin; and so was called, the Seed of the Woman, in relation to its farther Appearance and Manifestation by a Woman; yet the Seed was before (tho' not so fully manifelt) and is still in the Hearts of Men, to bruife the Serpents head inwardly, where he hath reigned; which G. K. cannot deny (except he will deny all Truth) to be more properly the Seed of God, in a Spiritual Senfe; tho promifed as the Seed of the Woman, in relation to that Appearance; which might also be called the Seed, in a Senie, as being manifest in it. And he confesses, p. e8. Christ is called, the Seed of the Woman, and the Seed of Abraham, as be came in the Flesh without m. But all this Clamour of G. K. is but still to confuse Peoples Minds, by fetting the Inward in opposition to the Outward, contraty to all his former Teltimonies, which the Lord will deal with him for, who knows the Sincerity of our Hearts, both with respect to that outward Appearance, and inward Manifestation, which is all but one thing, tho divided, by him, into level Branches, to muddle Peoples Minds; as if it was feveral things, because under divers Names and Discoveries, viz. a Seed promised, tho then more darkly revealed; but in the Fulness of time. God manifest in Flesh, and now in a Seed of Light and Life inwardly (more manifeltly than formerly) which, as it's given way to, comes to grow up, or be formed in the Saints (the Mystery hid formerly, but now made manifest) Christ within, the Hope of Glory. But feeing he

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Immediate Revelation P. 256.

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P. 36.

makes fo much ado about the promifed Seed, or Seed of the Woman, being inward as well as outward, hear what he faid formerly in relation thereto. And this Spiritual Mystery, Christ himself did teach, in the days of his Flesh, when he said, Whosever shall do the Will of my Father which is in Heaven, the fame is my Brother, and Sifter, and Mother, Matt. 12. 50. And thus Christ, according to his Spiritual Birth in the Saints, is the Seed of the Woman, for that the Saints are the Woman that bring him forth after the Spirit, and are his Mother, as Mary brought him forth after the Flesh, and after the Spirit also: So that she was the Mother of Jesus in a double Reforct, for as the brought him forth in her Body, to the brought him forth in her Soul, otherwise he could not have been her Saviour; as Augustine, and, long after him, Erasmus, hath well observed. This is that Man-child, whom Tohn, the beloved Disciple, faw brought forth by the Woman that was clothed with the Sun and the Moon under her Feet, long after that Christ, according to the Flesh, was born of the Virgin Mary; therefore this Woman in the Revelations, could not be Mary, but the Church of God. And here again, he brings in the former passage of W. Bayly, already answered and explained, which he re-doubles, to multiply his Perversions and Abuses, of plain Scriptural things, and muddle Mysteries, to delude his Hearers, and darken their Understandings, from beholding the Beauty and Glory of that which they must come to. more or less (viz. the Inward Work) if ever it's well with them. for Jacob Talner's Similitude of a Hon, &c. he denies that ever he fooke any fuch thing; and that G. K. abuses him therein: Which knowing his Pallenels in other things, is no great Wonder to me.

Page Ibid. he fays, W. P's Christian Quaker, p. 100. Acknowledgeth that Christ is called Light, by a Metaphor. And what then? So he is a Door, a Vine, &c. and yet he is fo, really in a Spiritual Sense. And that he faith, The Light in Men bas been refifted, grieved, and, as it were, flain; and that the word flain, is also Metaphorical. It is fo, for it is never flain in it felf, tho' it may be faid to to be, in respect to wicked Men, where it suffers, and bath been deeply wounded as W. P. fays: But that be makes the Sufferings of Christ's Godbead, to have been the greatest, p. 102. I find not, therefore a Forgery in G. R. But that his Godhead, Life or Spirit, suffered (tho' not Death) as well as his Manhood, is plain, from his Agony in the Garden, before his bodily Suffering. And that he faith, As outwardly be gave his outward Life for the World, to be might inwardly feed abroad in their Souls, the Blood of God, that is, the Holy Purifying Life and Virtue, which is in him, as the Word God, and as which, he is the Life of the World. Which is a Truth which G. K. cannot truly deny, tho' he fays, 'Thus we fee the Mystick Notion of the Blood of God. (And is not that Metaphorical too, George?) But will G. K. affirm, That the Blood of God is only Material or Outward? If not, it must

be Spiritual, or in the Myllery.

Page 57. For a close of this bead, he fays, be shall produce a large Quotation out of Truth's Defence, p. 48, 49, 50. in Contradiction to G. W. his denying the

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Word, God, to be Imprisoned, &c. The Opponent Querying, Whether there be a possibility to bide Christ, the Son of Righteousness, quite under a Cloud, where be really is? G. F. answers, Thou Enemy of God, thou dost bide the Tallent in thee, under the Clod of Earth in thee: If thou hast an Ear, thou may st hear, 1 Pet. 2. 19. The Ministers of God, they speak to the Spirits in Prison, and the Prisoners shall come out of the Prison. (Here he leaves out near three lines. and cites again) The Son of Perdition is above all that is called God in thee, 2 Thest. 2. 2. Thou blind Hypocrite, was not be in Egypt while Herod was King? And out of Egypt have I called my Son, faith the Lord; Who hast those preached all this while? Or, who bath fent thee to preach? (This last G. K. left out, it's like, because he could not answer it) and then skips again above five lines, for less than one, Thou art one that keeps the Light in Prifon in thee. And to another Question, Whether the Devil is stronger than Christ; the Flesh than the Spirit? Or, where dost thou find he was ever a Prisoner in Satan's Chains? Answer, We witness be was in Satan's Chains, and is in thee; else bow could they Crucifie bim a-fresh? Here he breaks off, leaving out Matt. 25:42. that G. F. afterwards brought, viz. I was in Prison, and ye wifited me not. Now G. K's Clamour at this, is first, as above hinted, as if it contradicted G.W. that the word God could not be imprisoned, or in Bondage: But G. W. did not fay, Christ could not be imprisoned; but the Word God in Bondage or Captivity: And tho' the word God, who is Omnipotent, and over all, cannot, properly fpeaking, be in Bondage; yet his Seed may be imprisoned, in a sense, in wicked Mens Hearts. And it's plain, by Christ's words abovefaid, that he may be Imprised in bis Members ; and some bold the Truth (which is Christ) in Unrighteausness, Rom. 1. 18. His other Cavil is, as great a Perversion, and nonfemical Exposition of G. E. on this place of Peter, viz. By the which (that is, Christ's Spirit) alfo, he west and preached unto the Spirits in Prilan, which fametimes were disobedient in the days of Noah as the following words are: As if G. F. meant, that the Spirits in Prison was Christ, which the Ministers of God spoke to; which is a Perversion, and as Nonfenfical an Expolition of G. K. to suppose to; for I deny, that G. F. words, of the Spirits in Prison, are to be understood of Christ; but that he went, by his Spirit, to preach to the Spirits in Prifon, that were disobedient in the days of North; when his Spirit strove with the old World, and so grieved. that the Lord faid. It should not always strice with Man, Gen 6. And by going and Preaching to the Spirits in Prilon, that is, in the Grave of Sing may be faid to be in Prison, with, by, or in them: And so it cannot well be denied, but Christ suffered by Sins, as well as for Sins; and also 2Cor.1.5. inwardly as well as he did once outwardly, the Fuff for the Unjust, that he Col. 1. 24, might bring them to God, as in the words foregoing: And it's faid, He made bis Grave with the Wicked, and with the Rich in his Death, Hage on And fo his Plout at G. F. faying, This is that Apostle of the Quakers, of whom W. P. Saith, in his Preface to G. F's Journal, He had an Extraordinary Gift in opening the Scriptures; he would go to the Marrow of things, Jays W. P. And is not this a rare Instance of it? Tays G. K. But I fay, this Scorn and Contempt is N 2 turned

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turned aside, being but another Instance of his Perversion; tho' not a rare one, they being too frequent. And as to his Discourse with Samuel Johson, I shall say little, being not an Ear-witness; and he is capable of answering for himself; if need be. And as to the Notion of G. F. and other Teachers of the Quakers—That the Blood, by which we are cleaned from Sin, is the Blood within, which he calls, the Blood of the Seed. As he refers to no place, but as afterwards to be proved; in one of which Quotations I find G. F. only says, this Blood is felt within; which shows G. K's Perversion in this Point;

of which more by and by.

Page 58. Another Quaker Said, Is not the Seed Christ? And is not Christ within, the Seed of the Woman that bruifeth the bead of the Serpent? At which (fays he) some of the Hearers said, Here is Proof enough of their Error, the Seed of the Woman, is the Seed within them. Pray observe, and consider what Error is in this Query, for the Scripture faith, the Seed is Chrift, Gal 3. 16. and that Chrift is within, Col. 1. 27. and that the Seed of the Woman shall bruise the Sergents bead, Gen. 2. 15. And is it now efteemed an Error by G. K. to fay, Chrift is the Seed, and Chrift is within, and that the Seed of the Woman shall bruife (or bruiseth) the bead of the Serpent? Is this now an Error? Oh frange! And yet he confesseth here, He owns Christ within, as to bis Godbead presence, (and we never faid he was within, as to his Manhood) tho' he distinguisheth it unscripturally, into Common Illumination in all Men; and by his special presence, &c. in the Faithful; yet be denies that the Seed of God in Men, is etther Chrift or God. (What is it then, George? Is it not, as in a Seed in all Men, as thou half formerly faid and proved, the not in a frict fense?) And thou ownest there is a Seed of God in the Faithful, but deny'st G. F's Nation of it, that it is not a Creature. But if thou holdest it is a Creature, George, therein I deny thee, and put thee to prove that it is. And for D. Phillips, if he did not answer thee, as thou pretendest, I doubt not but he can. and will, and hath now.

Page Ibid. Having the given an account of G. W's Wild Notions (as he calls them, which I fay, is but his Perversions) concerning Christ the Seed within, that the Power takes bold of, and raifes up (but no fuch Expression hath he quoted of G. W's, or any other, that I know of) He will proceed to shew the like, by some new Quotations out of G. F. Referring to others in his Third Narrative on the fame fubject, p. 25. I will also proceed to examine them, in clearing of which, the Substance of his Third Narrative will be answered also, as it is in many other things all along, as I have partly noted, tho' I have not time or room to enter into a particular Examination of it; which if I did, I could as clearly enervate as this. He begins with a long Quotation out of G. F's Great Mystery, p. 324. His Opponent Saying, That the Seed, to whom the Promise of Salvation is made, is, or bath been, Sinners. Answer, The Promise of God, is to the Seed which bath been laden, as a Cart with Sheaves, by the Sinners; which Seed is the Hope Christ that Purifies, even as God is pure : And here is the Creature come to know its Liberty among the Sons of God, and the Seed Christ never sinned in the Male, nor in the Female; in the Jew, nor in the Gentiles; Gentiles; and of this Mystery was the great high Professors ignorant of, that stood at a distance from the Gentiles, that Christ had no room among them, the they talked of bim, but in the Stable, in the Manger, and in their Mouths, to talk of him with their Lips, and fuch Christ calls Graves and Sepulchies, and whited Walls; and the Wall is not the Seed, but the Seed is Chrift, and not the Sepulchre, nor the Grave. So this Promife is not unto Seeds, as many, but to one, the Seed which is Chrift. Note (lays G. K.) thefe grofs Perversions of Scripture. And I note his Perversion of G. F's words in faying so; and would fain know, wherein this is a Perversion of Scripture, That the Promise is not to Seeds, as of many, but as of one; and to thy Seed, which is Christ; which is plain Scripture, Gal. 2. 16. Now what Promife was it, that was made to Abrabam's Seed, which was Christ, but that it should have Dominion, Rule over all, and possess the Gate of his Enemies? Which bespeaks a Deli-Gen. 222 verance; however from that Oppression, and suffering State, it lay under, 17" while oppress das a Cart with Sheaves; of which, Abraham's Seeds outward Bondage in Egypt was a Figure. And as it's faid, Ifa. 43. 24. Thou baff. made me to ferve with thy Sins, thou haft wearied me with thine Iniquities; which shews there is a time of Servirude or Suffering to the Seed: And if he tays, tho it is a Deliverance, it cannot properly be called, a Promise of Salvation: I say so too: Nor did G. F. call it the Promise of Salvation. 'twas the Baptist that added that to the Promise, which G. F. only opposed. as to the Promise being made to Sinners; which is so plain, according to Scripture, to be the Seed, which is Christ.

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Again, Great Mystery, p. 171. Naw they seed not the Comfort, nor the Benefit, but by the Eaith of Jesus Christ, the one Offering, in which God is pleased with all, which is acceptable, which is Christ's Offering, his Sacrifice, his Flesh, his Blood, his Life, his Mind, must be manifest, and received within, before they come to Justification, Sandification and Redemption. Ay, George; the Effect of that one Offering, &c. must be manifest, and Received within by Faith, before they come to receive the Benefit of it, as to Justification, Sandification, and Redemption; and if thou hast found another way, declare it; but if thou, or any other, Preach any other Gospel, than that the Apostles received and preached, which is the Power of God to Salvation, to every one that believeth, Rom.1.16 Christ, the Power of God, and the Wisdom of God, the same yesterday, to day, and for 1 Cor.1.24 ever, that was manifested outwardly; and said, he dwelleth with you, and shall Heb. 13.8 be in you, the bope of Glary; thou art accursed, according to Gal. 1.9. P. 173, John 14. And where Jesus Christ is within, the Word is there, and God is there; and this Col.1.27.

is the Great Mystery of Godliness. Yes, where Jesus Christ is, the Word is; for he is the Word, and God is there also in a Divine Seed, as thou hast said; and I in them, and thou in me; and that, to be sure, is a Great Mystery.

Again, Great Mystery, p. 158. Of bis. Body are all the Professors, Protestants and Papists, ignorant of this Seed that breaks the Enmity. This he hath perverted the Sense of, by altering the stops, putting the Comma after Papists, which should be after Ignorant of: So making their Ignorance of the Body,

and the Seed, all one, by running it together; yet other whiles will plead. that the Seed of the Woman is the Body; and now would make it an Error in G. F. in not distinguishing between it, if he could. What would this Man have, or be at, whom nothing will latisfie ? P. 159. And by Faith is every one Justified in the Blood of the Seed, the Flesh of Christ, the Lord from Heaven, fied for the Sins of the whole World; the Blood of the Seed, which is the Life that cleanfeth; and this Blood is felt within, for it purgeth the Conscience from dead Works, to serve the Living God: And here is the Great Mystery of God. and the Wildom of God. Now that which he Cavils at herein, is the calling Christ the Seed and the Blood, which is the Life that cleanfeth, being felt within to purge the Conscience: But this is plain enough, that Christ is the Seed (and the Lamb flain from the Foundation of the World) and fo called both in the outward and in the inward; and that his Blood must be felt within, by Faith, to purge the Conscience, I think he will hardly yet deny. And that this Flesh and Blood-is that Flesh which was Crucified in Adam, when Adam finned; and the Blood that was then fled, in which is the belief that takes away the Sin. As he bath shewed (he says, p. 59.) in a large Quotation out of another Book of bis, (viz. Several Papers given forth 1671, p. 54, &c.) in bis Third Narrative, p. 25. But there is nothing of the Blood being fled, to a Forgery, and an Imposition on his Auditory and Reader: And for the Flesh that was Crucified, it was that which came down from Heaven, on which the Saints fed before Christ took a Body of Flesh; and on which Adam should have fed, had he not finned, and so wounded it, and Crucified it, as to himself, tho not in it felf; being the Lamb flain from the Foundation of the World (that lies in Wickedness) as G. F. there lays: And yet, as be was God, be did not die. And this is no Contradiction, Opposition, or making void the one Offering in the fullness of time, which G. F. there also testifies to. So all this is clear according to Scripture, and thou can's bring nothing but what the Scripture will bear out, in a right Sense, and I will not vindicate any thing elle; and what is Julifiable and Reconcilable thereto, thou malt never gain thy end in cavilling at. And I would not have thee think, that the Scriptures are of thy fide, for they are of our fide, (fee R. B's Catechifm, and Confession of Faith elle, where our Principles are proved in express Scripture words. and thou can't flew no fuch of thine.) And if thou blame us, for attributing too much to the Inward (for that is much of thy Quarrel, the hardly any Man writ more of it, than thou once did ft) we may much more justly blame thee, for laying it too much in the outward, in opposition to the Work of God in the Soul; which is the Accomplishment of the outward, and without which, the Benefit of that is not truly witnessed. And all this, as to the Substance, is answered before over and over, that the Seed is but one in all Generations, and the same Inwardly and Spiritually manifested, as outwardly in the Fulness of time, took a Body, and appeared in the Elesh; and thy Work is from the Evil one, to go to divide Christ without, from Christ within, which cannot be divided or separated, nor ought not to be too nicely distinguished, as thou hast said, and knowest

we always took them in Conjunction, for that God and Christ is prefent in a Divine Seed (in all Men) and cannot be separated from it or his People. Which is a sufficient Answer, and I will not gratise thee, to answer thee otherwise, Cavil while thou wilt, the Lord will answer thee.

Once more, for a Close upon this Head, p. 59. he quotes G. F's Several Papers, p. 47. Now to all dear Ones, and dear Hearts, I fpeak, The fame Seed which is Chrift, the fame Spirit takes upon it now as ever; yea, the same Temptations, the same Devil, the same Worship of the World, is winding into another Form and Colour; but Jesus Christ is the Way, the Truth, and the Life. (Here he leaves out about feven lines, to the breaking the Sense.) And the same Seed paffing into the Wilderness, and there is tempted to Lust after the Creature. Tou that are in the Wilderness, witness this with me; and the same Temptations even to Despair, and make themselves away. For (lays G. F. which G. K. breaks off) the Devil, before he would go out of his Kingdom, he would destroy all: But look at the Captain, Jesus Chrift, who bath passed before, who was tempted, &cc. Which last words shews, that the Seed that passes into the Wilderness, and is tempted, &c. is the People of God, who are also called the Seed; and was not meant of Christ, but by way of Allegory; as by the words he left out in the middle farther shews, viz. He is the Door that all must pass through-and that Seed passing after Christ, out of Egypt, the House of Darkness. So here the Seed passing after Christ, is distinguished from Christ: tho' the Seed is sometimes appliable to Christ, and sometimes to his People. And fo G. K's Cavil, How this Seed Christ within-could be tempted of the Devil, to Luft after the Creature? is turned alide and confuted. But as to the first part of the words, they are not very plain, (and therefore a Wife Man would have let them alone) there feems to want fome words to explain them; and the most I can make of them is, That the same Seed Christ, takes on it the same Sufferings and Temptations that is in his People: and the fame Devil, and Worthip of the World, is winding into another Form; that is, the Form of Godliness, as much as may be, to deceive. And so his Clamour hereon, That the greatest things that are written of Christis all applied to the Seed Christ within, is answered; for there is some resemblance, or likeness of the Seeds Suffering within, to what it did outwardly, tho' not in all Respects, as he would render it, by doubling over his Lye the third time, on W.P. As the great Mystery of Godlines; year as greater than God manifest in Flesh without; which is answered before: Nor did we ever fay, Christ's Flesh without, was a Figure (or Allegory) but Christ within is the Substance: As if that was the greatest Reality; for the Outward was fo great a Reality, that nothing can be greater; tho' the Inward is a Reality too, and a Spiritual Substance, as he bath formerly confes'd and proved. And he cannot now confute it, and therefore all his Clamour is to no purpose to this Page Se. That tory grow sloque on or of the Delegies, watch G. W. but not fine, nor disqueprefented

Page Ibid. That there yet remains three or four Passages, which were objected in the Account from Colchester, against G. W. and E. B. Which Friends of Colchester answered in their Some Account, p. 12. (tho' I find not E. B. concerned in what he cites) which he calls Falleciem; it is to clear in Vindication of G. W's Answer to C. Wade, who would exclude Christ out of his Saints, that I do willingly refer my Reader to the faid Friends Account for Satisfaction, and fee what Fallacy there is in it, fetting afide G. K's Quibbles; and that C. W's Doctrine (which G. K. commends for fo found) That our Bleffed Saviour doth instruct Men to lay fast bold of, and to abide in such a Faith which confidesh in himself, being without Men; is more than he can prove, only without Men (which the worst of Men may have) and is contrary to Rom. 10.6, 7, 8. Say not in thine Heart, who shall ascend -- or descend -- (that is, to bring Christ) --- The word is nigh thee even in the Mouth, and in thy Heart; that is, the word of Faith which we preach. And how then is it Scandalous in G. W. or any other, to preach or affert it? Tho, to believe in the Heart, and confess with the Mouth, that God bath raifed him from the Dead, is necessary to Salvation. we grant, where the Lord is pleafed to make it known; and he knows we do, as well as him; but the mean while, must not deny his Inward and Spiritual Appearance, as the Priefts and Professors, (by placing all in the Outward) would feem to do: If G. K. can clear them of it, let him; and fee how far we differ then: For if they own him in the Inward, as well as in the Outward, I will affure him (and that he knows already) that we own him in the Outward, as well as in the Inward; and then I hope we shall agree. And thus I have answered his great Objection, which he fays, They and G. W. waves giving a plain Answer to. tho' he mentions not what is the Objection; but if it is, Whether we believe in Christ without? I have answered plainly, We do; as well as in Christ within. And tho' he fets down their Confession to the same purpose, he says, They do not tell what they mean by Christ without my &c. This is just like a Caviller, If we fay Christ, we mean Christ : And if thou know'd not what that is, go learn what it means, for Christ is but one; and we mean and believe all the Scriptures fay of him, that he is God and Man, confifting of Soul and Body, in the true Nature of Man as aforefaid a tho some of G.K's Terms are Unicriptural, as Created Soul and Body, and Jame Nature with other Men, Oc. which is too mean, but the fame for Subffance, wonderfully changed and glorified, as he used to say, we grant . Tho he says, They will not, nor dare not, give a plain Answer unto. I have now done it, and yet without any Change of their Principles, which are always the fame, as I could shew in a hundred places; and he can never prove the contrary, or that ever they held

And as to his next Cavil in this Page 60. That they grofty abuse C. Wade for his sound Doctrine, which G. W. has not fairly nor duly represented; and that C. W. doth clear himself, both against a Lying Charge, first in G. F. -- That he did

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totally exclude Works, without any distinction, Great Myflery, p. 298. But this is a Lying Charge in G. K. for C. W. is not mentioned in that Page, nor nothing to that purpose, nor is that part in answer to C. W. And the like false Charge doth G. W. load him with, that he opposed Christ's Work of Regeneration in true Believers. But if G. K. had brought any Testimony out of him to these things (as I have out of our Friends Books to clear them) it had been fomething; till then, we have but his Say-fo, or that they have wronged his Sense. And that G. W. in bis Voice of Wisdom, pleads for the Meritoriousness of Good Works in Men, as grossy as the grossest Papits, yea, and much more groffy: Is a Token of his Good Will to Papifts beyond us; but I look on it as one of his Slanders (if his Say-fo be any) which does not appear by any thing he cites out of it, tho' he refers to another place; for whatever G. W. might write of the Necessiry of Good Works to Salvation (which G. K. here confesses) he knows in his own Conscience, that we do not trust in them for Salvation, but in Christ: But as he refers this to another place, fo do I, and count it improper in him, to bring it in here. And not having G. W's Voice of Wisdom by me, I leave it to G. W. if he thinks it deserves any Answer. But what he says, of G.W. and his Brethrens common Work, to misrepresent their Opponents, to bide their own Vile Herefies, (which do not appear,) he might have kept that at home, for I know no Man that it more belongs to, or that makes it more his common Work, than himfelf. the Knowledge unto Eternal Life, which all that believe in him do re

Now a few Quotations from them concerned, to conclude this Head.

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G. Fox, Whofoever harh not Christ within, are Reprobates; and who Great Myfoever hath Christ within, hath the Righteousness. Now Christ that ferr, fuffered, Christ that was offered up, is manifest within; and the Saints P 131. ' are of his Flesh, and of his Bone, and drink his Blood, and not another; the Christ that ended the Priesthood, ended the Offering, ended the Temple, ended the Law, and the first Covenant, the Seed of God, Christ Jesus, this manifest within. He that hath him, hath Life, Justification, Sanctification and Redemption. And Enoch and Abraham law the day of P. 126. Christ, and David faw the Betrayer, and whose Feet should be snared, whose Eyes should be blinded, and whose Backs should bow down; and he faw Judas that betray'd Christ; and Isaiab faw the Sufferings of Christ, 'and how God laid the Iniquity upon him; and Isaiab saw his Name, and made his Soul an Offering for Sin. And Daniel faid, the Meffiab 'should be cut off, but not for himself, which the Apostles witnessed fulfilled. P. 142. There is none knows Christ, nor his Sufferings, but with the Spirit of God within; for with the Spirit of God in the Prophers, and the Holy Men, they knew Christ that was to come to Suffer; with the Spirit of God in the Apolles, they knew that was the Christ that did Suffer; with the same Spirit of God within People, they now come

come to see him, and enjoy him, and receive him, the same that did

Suffer, which none doth, that are out of the Spirit.

Princip'es of Truth, 1671. P. 44.

E. Burroughs, 'Again, Concerning Christ, We believe that he is one with the Father, and was with the Father before the World was; and what the Father worketh, is by the Son, for he is the Arm of God's Salvation. and the very Power and Wildom of the Creator; and was, and is, and is to come, without beginning or end. And we believe, that all the Prophets gave Testimony of him, and that he was made manifest in " Judea and Jerusalem, and did the Work of the Father, and was Persecuted of the Fews, and was Crucified by his Enemies; And that he was buried and role again, according to the Scriptures. And we believe, He is now ascended on high, and exalted at the right hand of the Father for ever more: And that he is glorified with the fame Glory that he had before the World was: And that even the same that came down from Heaven, is 'ascended up to Heaven; and the same that descended, is be that ascended. And we believe, Even be that was dead, is alive, and lives for ever more; and that cometh, and shall come again, to judge the World with Righteensness, and all People with Equity; and shall give to every Man according to bis Deeds, at the Day of Judgment, when all shall arise to Condemnation or Justification, be that bath done good, shall receive Life; and be that bath done evil, everlasting Condemnation. And we believe, He is to be waited for in Spirit, to be known after the Spirit, as he was before the World was; and that is the Knowledge unto Éternal Life, which all that believe in him do receive: And he subdues Death, and destroys him that hath the Power of it, and restoreth from Death to Life; and quickeneth, by his Spirit, all that the Father hath given him. And we believe, fuch he Justifieth and Sanctifieth, and fuch are taught of him: But he condemns all that beblieves not, and continues in Unbelief, and are not taught of him. And this we Faithfully believe.

Divinity
of Christ
beginning.

G. Whitehead, 'And that Jesus Christ being in the Form of God, thought it no Robbery to be Equal with God; and yet, as a Son in the sulness of time, was sent of the Father, and took on him the Form of a Servant, Phil. 2. 6, 7. In which State he said, My Father is greater than I, John 14. 28. And he learned Obedience through Sufferings, and was made perfect, and is become an Everlasting High Priest, after the Order of Melchisedeck; and is the Author of Eternal Salvation unto all them that obey him, Heb. 5.— And God hath given us Eternal Life in his Son, And unto us a Child is born, and a Son is given to govern, whose name is Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace, Ila. 9. 6. And he is over all, God blessed for ever, Rom. 9, 5. Even the True God, and Eternal Life, I John 5.

Innocency W. Penn, 'I fincerely own, and unfeignedly believe (by vertue of the with her 'Sound Knowledge and Experience received from the Gift of that Holy Open Face, Unction, and Divine Grace, Inspired from on High) in one Holy, Just, (30 years Merciful, Almighty and Eternal God; who is the Father of all things, ago)

18. 18. 66. 'that appeared to the Holy Patriarchs and Prophets of old, at fundry times, and

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in divers manners: And in One Lord Jefus Christ, the Everlafting Wifdom, 1 Cor. 8.5,6. Divine Power, True Light, Only Saviour and Preferver of all; the fame 2 Cor. 8. 6. one Holy, Juft, Merciful, Almighty and Eternal God, who in the fule ness of time, took and was manifested in the Flesh; at which time be John 1. 14. Preached (and his Disciples after him) the Everlasting Gospel of Repentance, and Matt.4. 17. Promise of Remission of Sins, and Eternal Life, to-all that heard and obeyed who faid, He that is with you (in the Flesh) shall be in you (by the Spirit;) Luke 24.47. and the he left them (as to the Flesh) yet not Comfortless, for he would & 3. 18. come to them again (in the Spirit) for a little while, and they should not Ch. 16. 16. Gee him (as to the Flesh) again; a little while, and they should see him 1 Cor. 12.7. (in the Spirit;) for the Lord (Jesus Christ) is that Spirit, a Manifestation whereof, is given to every one to prophet withall. In which Holy Spirit I believe, as the same Almighty and Eternal God, who, as in those times Rom. 8, 14, ended all Shadows, and became the Infallible Guide to them that walked therein, 17. by which they were adopted Heirs, and Co-heirs, of Glory; So am I a Living Witness, that the same Holy, Just, Merciful, Almighty and Eternal God, is now, as then (after this tedious Night of Idolatry, Superstition, and · Humane Inventions, that bath over fread the World) Gloriously manifested, to discover and fave from all Iniquity, and to conduct unto the Holy Land of pure and Rev. 21.3. endles Peace: In a word, to Tabernacle in Men. And I also firmly believe, That Luke 14. 33. without Repenting, and for saking of past Sins, and walking in Obedience to this Rev. 21. 27. Heavenly Voice, which would guide into all Truth, and establish therein, Remission and Eternal Life, can never be obtained, but unto them that fear his Name, and keep his Commandments; they, and they only, shall have Right unto the Tree of Life: For whole Names lake, I have been made willing to relinquish and forfake all the Vain Fashions, Enticing Plea- Matt. 10.37. fures, Alluring Honours, and Glittering Glories, of this Transitory 38, 39.
World; and readily to accept the Portion of a Fool, from this Deriding Generation, and become a Man of Sorrows, and of Perpetual Reproach, ch. 23, 36. to my Familiars; yea, and with the greatest Chearfulness, can obfignate and confirm (with no less Seal, than the loss of whatsoever this doting 1 pet. 4. 14. World accounts Dear) this Faithful Confession, having my Eye fixed upon a more Enduring Substance, and Lasting Inheritance; and being ' most infallibly assured, that when time shall be no more, I shall (if Faithful hereunto) possess the Mansions of Eternal Life, and be Received into his Everlasting Habitations of Rest and Glory. beven the Divine Spirit, which maily confittues Manitae image of God

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Proofs on the Sixth Head, Concerning the Soul. of hist ad

coccusions with Same Same in the Spirit of God; others with the Soul of Man is a Part of God? Examined the Same of the Part of Parts of Pa

Page 61. He lays, G. W. is in great Pains in bis Truth and lumocency, p. 7 80 9. to prove, that when G. Fox faid, the Soul was a part of God, and of God's Being. He did not mean, the Rational Soul of Man; and which

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be calls, the Reafonable Soul, or Spirit, formed in Man, but that Divine infpiration, or Breath of Life, whereby Man became a Living Soul, as the Great and Universal Soul of Mankind, even the Soul, or Life of the Soul, as some Phrase it This he gives for G. W's words, but I cannot find them as quoted; And that G. W. was at Great Pains, I do not believe, tho he proved that by Scripture, which the Norfolk Priests called Blasphemy: And that that was G. F's Sense, which G. W. gives, if G. F. ever said so, is very plain and clear: But I would ask, Where G. F. ever faid to politively, of the Soul? For I do not find the words as quoted, but in Great Myftery, p. 100. only asking the Question, Is not this (i. e. the Breath of Life foregoing) that cometh out from God, which is in Gad's hand, part of God, of God, and from God, and to God again; which Soul Christ is the Bishop of. And p. 273. It is not Horrid Blasphemy, to say, the Soul is a part of God; for it came out of bim; and that which came out of him, is of him, and rejoyaeth in him. Now dare G. K. fay, that it is Blasphemy to fay, That which came out of God, is part of God; the Scripture is plain, that God breathed into his Noffrils the Breath of Life, and Man became a living Soul, Gen. 2. 7. And it's plain, that G. F. fpoke of this, being mentioned just before. Now, George, I ask thee, Whether the Breath of Life, that God breathed into Man, whereby be became a living Soul, was not part of God? And yet we do not understand, that of the Rational or Animal Soul, which constituted him a Man, and distinguished him from a Beast, but of that Divine Inspiration, or Breath of Life, that was as the Life, or Soul of the Soul, as G. W. fays, auberely Man became a living Soul to God, before he sinned. And this was once allowed by thee, witness the Conclusion of thy Book of Universal Grace, by B. F. who fign'd the Postscript with thee, who fays, It was his Intent, to have given, at the end of that Treatife, the Testimonies of several, if not most, of the Ancient Fathers of the Church, fo called, Concerning the Univerfality of the Divine, Spiritual, Saving Illumination imparted by Christ, as the Eternal Word, Wildom and Image, of the Pather, to all Mankind : with not a few Tellimonies out of many Authors of note, of latter Ages, both before and finge the Reformation: And more especially to have thewed, what many of them thought, concerning that DYT FAW1 Spirat culum vitarum, Breath of Lives, faid (Gen. 2. 7.) to be breathed into Man, by which he became a living Soul, viz. That it is not the Soul, nor the Natural Life thereof, but the Divine Life, something of God, even the Divine Spirit, which finally constitutes Man the Image of God, and without partaking of which, he could never, properly, nor truly, be faid to be the Image of God. Of which Breath of Life, many have excellently writ, fome filling it, the Spirit of God; others, fomething of God in Man; some, the Divine Soul, in Contradiction to the Vegetive, Animal and Rational Souls; others, the Pars or Portio, Superior anima; others Fundus anima, the Supream Part or Portion, the Fund, Bortom or Center of the Soul, the Guide and Director of it. Now, George, if thou wilt not allow it in this Sense, or that G. F. meant fo, but of the Rational

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Rational Soul, thou must hold that to be infinite too, for thou canst not deny the Breath of God to be Infinite. But as to this, fee G. W's Book as above cited, and J. W's Switch, p. 52, &c. which, tho' G. K. endeavours to pervert, as if G. F. did not hold the Soul of Man was Created, as F. W. lays he did: Because none (as G. K. says) of them give the least effectual Proof out of his Books, where G. F. mentions any Created Soul to be in Man, that is not a part of God. Well, in that I will not be politive, and am loath to turn over all his Books for a word; But where do the Scriptures speak of Created Souls? Not that I question it so much, but because he Cavils about words, and would be wife above what is written. Nor do we hold, that the Reasonable Soul, or Spirit of Man, that God formeth within him, and the Souls Zach. 12,1 that be bath made, Ifa. 57. 16. is part of God; tho the Essence, Original, or Source of the Soul, as coming from God is: And whatever the Ranters hold, is nothing to us, as he knows, but that God is the Subfance of all things, as he lays G. F. and E. B. lays: G. F. lays, as the Scripture lays, That * Great . be is the God and Father of the Spirits of all Flesh" . And E. B's Works, p. 828. Mystery, God is the Life, and Being, and Substance, of all things, and all Creatures, upon Num. 16. the face of the Earth, according to Acts 17. 28. For in him we live, and move, 22. and have our Being, for we are also his Off-spring. And thou thy felf hast Heb. 12.9. faid, fince thou began this difference (if there was any heed to be given to what thou fay'ft) 'The Soul of Man receiveth not its Being by Humane Truth Ad-Generation, or Conception in the Womb, but is Created of God; for vanced, Men, according to the Soul or Spirit, are the Off-spring of God, and p. 33. God is their Father. So here we have thy own word for it, so late as 94. That the Soul is of God, as its Father being his Off-spring; which is fufficient (if thy faying was to any purpole) to confute much of thy Glamour against G. F. in the case, for thou hast said as much as he in effect. And for thy faying, That G. F. denieth, that either Christ or Men have a Humane Soul, &cc. It's sufficient that he doth not deny but they have Souls, and do'ft thou prove them by Scripture to be Humane, feeing nothing is to be imposed for an Article of Faith (as thou halt formerly faid) but what is in express Scripture words?

And so thy next Quotation (Page ibid.) out of G. F's Great Mystery, p.90. which thou call'ft, A full and clear Evidence, that G. F. did hold the Soul of Man to be a part of God: In answer to M. Bine (who faid, There was a kind of Infiniteness in the Soul) Is not the Soul without beginning, coming from God, returning into God again, who bath it in his band? And p. 100. as above cited. is answered already, being, indeed, rather an Evidence of the contrary; for the Priest granting, There is a kind of Infiniteness in it (which must be as the Breath of Life, or proceeding from God) for nothing that is Created is Infinite. Why might not G. F. ask the Question, Whether this is not Infinite in it self, viz. This Breath of Life, as coming from God, &c. without meaning the Soul of Man (as formed in bim) in a strict Sense, or being blame-worthy for it. And that this Opposition of G. F. made to-his-Opponents-was not about any Divine Soul, in the Soul, that was the Life or Soul of it. Answer, Why then did they (or thou) oppose him, as to his words on that of Gen. 2. 7. God

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breathed into Man the Breath of Life, and be became a living Soul? As if 'twas Horrid Blasphemy to say, The Soul is a part of God, as the Priest A. Ross his words were. And thou confesselt, p. 62. That fometimes, where the matter is intricate and nice, the Subject is bard to find out; and the Opponent may mean one thing, and the Respondent another; (as it seems D. Phillips objected, p. 62. which thou grantest) but that it could not be so bere, in a case so clear, as thou countest. But is not this a nice case, George, concerning the Soul, when the first place that speaks of its Original, is so variously construed? And to make the subject of the Dispute plain, thou bring it a Question out of M. Bine, What is the Soul of Man, and the Preciousness of it? &c. and Tho. Lawfon's Answer, but tells not where; which is not plain or clear in thee. fo to do: Nor do I know where to find it, to examine whether it's fo And then a long Reply of M. Bine again, as if all in the same Book. (viz. Scornful Quakers answered) which seems somewhat odd, that the Priests Reply to T. L. should be in the same Book, that T. L. answered to the Question in before. But this is G. K's way of muddling things, that his Reader may not know where to find him. And in this Reply of M. Bine's. I find he wrongs T. L's Answer, as if he Gueffed that the Soul is Christ when there is nothing like it in T. L's Answer, that G. K. hath set down. And if he can prove it any where elfe, that any Quaker ever faid, or writ fo (of Man's Soul, strictly speaking) I will acknowledge my felf to be mistaken; and that's a fair offer. And tho' Bine says, There is a kind of Infiniteness in it, which all the World cannot satisfie—the Seat of Christ, and Christ be bid there as a Treasure in the Field-being still a- Creature-yet-when the Body dies-Returns unto God. (Which is the same that Solomon fays, of the Spirit of a Man, which I always took to be that Divine Spirit which should be the Life of the Soul; for it cannot be properly faid of all Souls, that they return to God at the Dissolution of the Body; and so this doth not clear the Point much.)-This Soul quickens, and makes Man a living Creature (lo one Creature quickens another, it feems) -that it is Reason, Judgment, Will, Memory, Fancy, Appetite and Affections, (And doth all this return to God that made it, as above? or did he indeed make these?) -that in this Soul (that is, Fancy, Appetite and Affections) -when it is Regeneratedlives the Great King manifested. (And what, yet nothing in Man, but a Creature, George, as thou faid'ft; Is the Great King a Creature too?) Here be dwells as in Mount Zion; bere be delights to be as in his Temple; and in this Soul of Man, uninlightned and unrenewed, Christ lies bid, and as one dead. [Note, (fays G. K.) be doth not fay dead, as the Quakers fay, but is as one dead.] But when did the Quakers fay, he was dead, to speak properly, that is, in himself, but only as to Man; Prove it if thou canst. And do not those Confessions of M. Bine, as thou halt set it down, to Christ, and the Great King being in, living, manifested, dwelling and delighting in the Regenerate Soul, as in his Temple, and in the Unrenewed, as one dead, &cc. overthrow and confute much of thy Clamour, as to that very thing, in this thy Great Lying Narrative, and others of thy Contentious Books? Yet had a thou no more Wir, but to fet it down, as not feeing it made against thee; and for that reason

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reason have I rehears'd so much of it after thee, to shew thy Folly, as. also how little it makes for thy purpose, as to the Soul; which yet thou fay'ft, p. 63. Dotb fo clearly frate the Subject of the Controverfie--- which was the. Soul of Man, fay'st thou--- that is, neither God nor Christ; though be ownerb, that God and Christ are in the Souls of Men, both Regenerate and Unregenerate, but ofter different manners. And do not the Quakers fay the fame? or do they fay any more on the Point than he fays? Nay, it is enough, and thou haft wounded thy own Caufe to death with thy own hand; for it is a Truth which shall stand over thy Head for ever; and it's plain, as any Reader may observe, that this is that the whole stress of thy Design is against, the to no purpose; but, that be leaves no room for any of the least Capacity --- to mistake the true subject of the Controverse: And therefore G. Fox--could not be such a Sot, as not to understand the true subject of the Dispute, which was the Soul of Man, &cc. Setting afide thy ill-bred Term Sot, should this. be granted, it does not follow, but G. F. might bring that in Genesis in: answer, being the first place that makes mention of the Soul. But to clear G. F. farther in the Point, hear G. K. himfelf, in answer to C. M. as to this very Point, viz. And what G. F. speaketh of the Soul, its being a part (but more properly, a Measure of the Spirit) of God, he doth not understand it of the Soul of Man, that is Essential to Man, but of the p. 60. Divine Soul or Spirit in Man, or to speak with the Scripture, the Soul of God; as it is written, If any draw back, faith God, My Soul shall bave no pleasure in him: And again, Shall not my Soul be avenged, &c. And tho'. Part or Portion, with respect to God, be not so proper, yet by a tolerable. Catachresis, even in Scripture it is used, Job 26. 14. How little a Portion is beard of bim. So here G. F. is cleared, as to his understanding of the

place, by a Tolerable Sense then, but now Intolerable.

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Page 64. That they (G. F's Opponents) all did Contend, there was a real-Distinction betweet the Soul, and God, or Christ, who was in it. Whateverdiffinction they made, I am fure they did not all allow God or Christ to be in it, but mostly denied it; tho' thou feemest to take it all for granted. now, tho' otherwhiles opposes it thy felf; but that G. F. would allow, none, is a gross Abuse. And that in his Great Mystery, p. 91. be blames M. B. for calling the Soul a Creature; was only with respect to his calling it also a Noble Power, Spiritual, &c. in which he was in Confusion. And that in answer to the Priests of New-Castle, Great Mystery, p. 227, 228, he faith. The Soul, ubereof Christ is the Bishop, is Divine and Immortal. This is an Abuse of his words, in leaving out part; and another Instance brought to thy own wounding, for here, what thou half blamed G. F. for the Priests. fay themselves, it seems, viz. That the Soul is a part of the Druine Essence. And G. F. answered, That which comes from God, which God hash in his hands, which Christ is the Bishop of, is of God, and Divine and Immortal. And is it not, George? How elfe, fay it thou, 'A Man's Generation into this World is Immediate nor the Generation of his Soul, but it is the Soul's being united with the Revelation Body, through which Union it becomes an Inhabitant of this World, P.255,256 And deny ir now, if thou can'ft. And I would ask thee then. When

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the Soul is Created? However here is a distinction of G. F's, between the Soul, and God or Christ; tho' thou said'st e'n now, G. F. would allow none: Thou had'st forgot the old Proverb, George, That a Lyer had need of a good Memory; else thou would'st ne'er a brought this to thy own Confusion. And in his Great Mystery, p. 29. he saith to them, And so you Five have judged your selves to be Blasphemers, who said, The Soul was part of the Divine Essence: And yet it is Blasphemy to say so. This he most unjustly chargeth in them, says G. K. who pretends it was, Not as any-Position of theirs, but as one of the Quakers; saying, What Excuse can G. W. or any of his Brethren, find, for this palpable Injustice in G. F.? I say, I have look'd Great Mystery, p. 29. and find no such words there charged on the sive Priess: And if G. F. took that to be their words, which was not, it was a Missake: And so 'tis in G. K. to charge it on him, in p. 29. and no more than he hath often done, in setting the Priess words for Friends, as I have often shewed

in this Book. However I have but his Say fo for this.

Page Ibid. For a farther Confirmation, that G. F. did bold, That that very Soul of Man-doth not Sin-he brings a Quoration out of his Great Mystery. p. 227. G. F. quotes his Opponent, faying, The Soul of Man is a reasonable sinful Substance. To which G. F. answers, How can that which is Sinful be Reasonable; and if that which is Unsinful be Reasonable, and Sinful be Reasonable. both, then they are one in Unity; the Lord will-take the Soul for an Offering for Sin. (Here G. R. leaves out without any break, Doth the Lord take that which is Sinful for an Offering?) Ha. 53. See bow thou and the Prophet agrees bere, (fays G.F.) But what is that Soul that the Wicked is not able to kill? Is it not that which God bath in his band? &c. Note (lays G. K.) how groffy be perverts that place in Isaiah 52. 10. Spoke of the Soul of Christ. And I note his Perversion, in leaving out the words above, that he might have occasion to Cavil at the rest; but inasmuch as the Priest spoke of the Soul of Man in General, Why might not G. F. oppose that of the Man Christ fesus against him in Particular? And ask, whether the Lord would take that which is Sinful for an Offering? Without concluding, The Reasonable Soul is not Sinful, nor capable of Sinning. Yet (saith he) G. W. saith, Truth and Innocency, p. 9. (as in Errata) The Reasonable Soul is capable of sinning, and bath sinned in Men, (though it never finned in Christ.) And then fays, p. 65. See bow thefe two Apostles do now contradict one another, and yet none of them fallible. I say, See how this Falle Apolle doth Forge and Lye; for G. W. there fays no fuch thing (tho' true in it felf) nor G. F. the contrary; therefore I charge this to the Score of thy Forgeries, and the Priefts thy Atteffors, till thou or them make it good; and therefore that Flurt thou may'st take to thy felf. And for G. F's Puzzling Query, What is that Soul that the Wicked cannot kill? &c. If it had not puzzled thee, Why didft thou not answer it, and not keep such a-do about it to no purpose? And as to G. F's saying, (tho' thou tell'st not where) This is a Lye (to fay, That the Evil Spirits are both Sinful and Reasonable) for Reasonable is not Sinful, Unreasonable is Sinful; quoting 2 Theff. 3. 2. And that we may be delivered from unreasonable and wicked Men, for all Men bave not Faith. (Which G. K. once told me, was a Good Prayer,

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Proter, and we have as much need to use it against him as any.) And when he proves, that Evil Spirits are Reasonable, we may consider it farther; but to infer from this to the Soul, shews his Ignorance, in not distinguishing between Evil Spirits and the Soul; more than G. F's, in not diffinguishing betwixt the Faculty of Reason, and the Act of Reason. And for Ranters, and their Principles, thou might'st have kept at home, and have read enough of thy Country-mens Ranting Principles in this very Book of G. F's; and we know where to find the like, and might too foon feel, if fome had Power: And if there is more than two Principles in Men (one Good, and another Evil, with one of which the Soul joyns) Discipher it, and tell what the third So the rest of thy Clamour in this p. 65. I shall pass, as not worth anfwering: And thy Reviling of the Servant of the Lord, which shall return upon thy own Head, till at the bottom of it, For a farther Confirmation (as thou fay it again) of G. F's Doctrine, That the Soul that sinneth, is not the Soul that is to be faved, thou bring'st again the Quotation out of Great Mystery, p. 324. in answer to the Baptist that faid, That the Seed to whom the Promile of Salvation is made, is, or bath been, Sinners. Which is answered before, p.92,93, tho' he is fo Idle to bring it again here, to add to the number of his Quotations, and kill two Birds with one Stone, if he could, by bringing the same for several things; which any may judge, to how little purpose. And that he may Cavil at something, he says, p.66. Note, what be means by the Creature that comes to know its Liberty, which bath not sinned, (which he refers to the same Paragraph.) But G. F. doth not say, the Creature hath not Sinned: Therefore another of G. K's Forgeries. But the Apolile speaks of the Creature's being delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God, Rom. 8. 21. And he may go learn what that means, which he fays, feems not Intelligible, fo Dark and Ignorant is he become.

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Page 66. Like to this (thou lay'lt) is what he faith in Great Mystery, p. 15. quoting his Opponent, laying, There is nothing in Man to be spoken to, but Man. (And like to this, fay I, was G. R's faying at Turners-Hall, That there is nothing in Man that is uncreated.) To this G. F. opposeth, How then minifired the Apostle to the Spirit; and Christ Spoke to the Spirits in Prison, and Timothy was to stir up the Gift that was in bim, and the Spirit of the Father speaks within them, and the Light it shines in their Hearts. (Here G. K. leaves out thele words (Which God bath commanded to Shine out of Darkness, and the Son of God is revealed in me, faith the Apostle) and then goes on again without a break.) Here the Scriptures are for Correction of thee, and Reproof of thee. who faid, There is nothing to speak to in Man, but Man. And did not the Scriptures Correct and Reprove Heuer's False Doctrine herein? And did not the Apostle recommend himself to every Man's Conscience (or the Witness in the Conscience) in the fight of God, and so speak to it by way of Appeal? And why did'st thou leave out them words, George, as thy manner is; but that they would Convict thee (and the Priests) in thy opposing the Son of God being Revealed in Man, now in thy Apoltacy, tho' formerly thou ownedst it? And what is there in those words thou set'st

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down, for thee to Cavil at, except about the Spirits in Prison again, which is answered before, and is not to be understood of Christ, but the Souls of Men, when in Bondage, Death and Darkness, by reason of Sin.

Again, Great Mystery, p. 187. He (G.F.) quotes his Opponent, saying, It would be good News, if the Quakers should go to preach to the Spirits in Hell. (No doubt but it would be grateful News to some of the Priests, that the Quakers should go to Hell, fo Uncharitable are they towards us.) But G.F. an-Iwers, The Quakers have been among the Prisoners that be in Hell, and ministred to that; (To that, What? Why to the Prisoners, that is, the Souls that are in Death and Darkness; Who would take it otherwise?) And the Corruptions shall go into the Fire that bath no end; and they that do wickedly, and forget God, shall go into Hell, (Plal. 9. 17) and Death and Hell shall go into the Lake of Fire, (Rev. 20. 14.) And there is more in these words yet, than thou canst receive (no doubt of it) For God is the Salvation of all Men, but especially them that believe, (1 Tim. 4. 10.) Now what is it thou opposes in this. George, tho' thou fet'st the word Corruption in Capitals, as if it denoted some Falle Doctrine, that it should go into the Fire? Or as if the Soul was not, but the Corruption was to go into the Fire. But then G. F. would not have mentioned the words of the Pfalms 9. 17. as above, which must relate to the Soul: So it all frands right according to Scripture, notwithfranding thy Mock at the Quakers Charitableness, in going to Preach to the Prifoners in Hell: Thou know it Death and Hell are Synonimous Terms. But (fay'ft thou) bow is this great Charity confiftent with his (G. F's) faying, That that which finneth, is not (aved? Tho' thou tell it not where (nor do I know where) he faid fo; but brings a Quotation out of E. Burroughs Works, p.27. Thou say'st one of us told thee, That that which sinned, could not be saved. I answer, It is out of the reach of thy Wisdom, and thy vultrous Eye shall never fee it: I fay as the Scripture faith, The Soul that sinneth must die, and every Man must die for bis own Iniquity: If thou bast an Ear, thou may it bear. And what of all this? That that finneth, to speak properly, viz. The Evil Spirit that is the cause or ground of Sin, is not saved (tho' the Soul, that hath some time joyned with it, may:) And this is no more than what the Scripture faith, If any Man defile the Temple of God, him will God destroy, a Cor. 2. 17. And therefore G. K's Consequence, as if they held, That the Souls that sinshall not be faved, is groundless; for had G. F. or E. B. held so, all their Preaching and Writing had been in vain, inalmuch as all bave finned; yet might come to be Quickned and Saved, according to Eph. 2. 3.

Page 67. He says, G. W. bimself is guilty of the same Absurd Doctrine with G. F. and E. B. who in his He-Goats-Horn, p. 11, 12. Denieth that Christ bath our Nature in Heaven; and that it is one and the same Nature in Men, by which the Gentiles sinned, and by which they did the things contained in the Law. Which is answered already, p. 66. And to what purpose he should be so idle, to bring it in again here, I cannot understand, unless to take up his time, and increase the number of his Quotarions, lest they should not rise

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as F. to the Sum; and at the same rate of doubling them over and over, he may raise them not only to 250, but 500, if he please, and can get any body to give 3 s. for it. But here he would seem to make G. W. hold, That it is one and the same Nature in Men, by which the Gemiles sinned, and by which they did the things contained in the Law, which before he blamed him, for not allowing of. However, we can never own, that it is the same Nature (strictly and properly) that breaks the Law of God, and

keeps it too, as I noted before, but I love not Tautologies.

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Page 67. In the end of the Second Part, though he fays, Read in the Close of the Third Meeting, he fets down again the Pretended Letter of 7. Andland to G. Fox, which being read, he fays, p. 68. The Auditory was fruck with Admiration, &c. No doubt, George, and fo was the Heathens, when the Christians were clothed in Bears-skins, for Dogs to worry them; and the Poor Deluded Papifts, when the Martyrs were arrayed in their San Benita, or Pictures of Devils, to represent them Frightful and Deformed to the People. And I cannot but herein observe, thy Baseness, Hypocrific and Infincerity, in this very matter: First, Thy Baseness in bringing up this Letter again, when thou know's it hath been denied and disowned again and again. 2. Thy Hypocrifie in offering it to the People as a real thing, to delude them, when it is but a Sham, and never owned by our Friends. 3. Thy Infincerity, in crying and urging to much, for the Quakers to Retract and Renounce their Errors; and at the same time produce and Clamour on that which they have denied and renounced over and over; as thou know'ft in thy own Conscience they have this pretended Letter of J. A. See the Answers to the Athenian Mercuries, G. W's Counterfeit Convert, in Answer to Bugg, p. 21. and J. Wyeth's Switch, p. 482, and yet thou still bring A it up again, tho denied. And what then will fatisfie such an implacable Adverlary? Or what heed is there to be given to his Clamour, for denying of Errors, when that which is, and which is not, is all made use of alike? And I do here once more, in behalf of that People, utterly deny it, as it is now worded: And yet if ever there was any such Letter written, (which if there was, to be fure it was not two or three Years after J. A. died, as once produced; and yet still pretended to be the Original Copy, and in his own hand-writing, till they were detected, and ashamed of it, and so left that out.) I say, If ever there was any such Letter, how easie it was to alter and corrupt it, as from the Holy One, to thee Holy One; from the Presence, to thy Presence, from the dread, to thy dread; from the mighty Power, to thy mighty Power; and from the Power, to thy Power, with fuch fmall Alterations of one Letter, it may be greatly alter'd in the Sense, and made either Sound or Erroneous: And he that could Date it so long after 7. A. was Dead, could easily do as much as that: And it is apparent, that there is either words added, or left out, as any one may fee by the Senfe, as dear, without any thing after it; and dear, dear, &c. which it's plain, by 7. A's other Writings, he was not a Man of to little Sense to write to, nor of fuch ill Doctrine, as to give that to the Creature, which belongs to the P 2 Creator;

Creator; as is proved by many Quotations out of the Collection of his Books and Papers, to shew that his Sense was sound, according to G. R's former Rule, in J. W. Switch, p. 484. to which I refer the Honest Reader for farther Satisfaction in the case; and do here dare G. K. to tell, who ever made any such Excuse of it, as he pretends, p. 68. That these words in J. A's Letter, were not intended to G. Fox, but to Christ. And in the mean time shall place it to the rest of his Lyes: For we utterly deny any Worship one to another, under Pretence that 'tis to Christ in them, according to Rev. 19. 10. & 22.8. (tho' the Church of England (as well as the Church of Rome) doth so, by Uncovering, Bowing and Kneeling, one to another (which is only due unto God) without any such Pretence; and so are the greatest Idolaters (if any such thing was, as he pretends, which we deny.) So that he might have kept this at

home, for he has but poorly mended the matter in his Change.

And the like Injustice he has, in faying, The like Excuse gave those Quakers, that fung Hofanna to I. Naylor, at his Procession (as he calls it) into Bristol. Which hath been answered so often, and which he knows in his own Conscience, as well (if not better) than he does his Right hand from his Left; that it was never owned, but denied and condemned by the People called Quakers at that time, and ever fince, and also by himself afterwards, when he came to a fight of it (tho' under a Cloud at that time) as by feveral Books and Papers of his in Print doth appear, as that To all the People of the Lord Gathered and Scattered; that directed To the Life of God in all; his Answer to the Fanatick History; and also one inserted in 7. W's Switch, p. 113. which I defire the Reader to perule, and which G. K. could not be ignorant of : and yet fo unjust is he, to go to bring it up again, to Reproach him after his Death, and cast an Odium on Friends, contrary to all Honesty, Justice, Christianity and Mercy, both of God and Man, to revive that again, which a Man hath Condemned and Suffered for; (I wish G. K's Repentance may be as Real as his.) Yet thus does he, and this is the Reformed G. Keith, who pretends he left the Quakers for their Errors, and become the Great Champion for the Church of England (but is justly the Scandal of it) whom nothing but Blood and Revenge would feem to fatisfie; and yet would pretend to Call the Quakers to return to Christianity, tho' worse than a Heathen, who could teach him,

Not with Insulting Feet to tread ? Upon the Monuments of the Dead.

And I am fure, if there is any fuch thing as Christianity in the World; or the Vertues before mentioned, he acts the quite contrary; whom, if any follow, it is such as observe Lying Vanities, and forsake their own Mercy, Jonah 2. 8.

So ends his Second Days Work, and my Second Part, only a few words of G. Fox's, for explaining his Sense of the Soul, out of his Great Mysery, and New England Firebrand, in Answer to such another Adversary.

'The Soul being, in Death, in Transgression, so Man's Spirit there is not Great My-Sanctified, and the Soul is in Death-So the Living of the Soul, and fery, p.91. the Spirit Sanctified, that diligent harkening is come to, where the "Counsel of God is stood in, his Voice heard, his Hand felt, that the Soul comes up into, that comes from him, from God, that's Living and Immortal, and gives a Creature its Feeling, and Sensibleness, through things .-- Now where the Light is hated, that of God within transgressed --the Spirit of Man is not Sanctified, and Man's Understanding darkened. the Higher Power is denied, the Soul comes into Death, Transgressing of the Law is known, the Witness buried, which should guide the Mind, whereby the Soul should live in the diligent harkening, thereby comes Man to be defiled, and his Spirit, and Body, and Mind; whereby he Glorifies not God in his Body, and Soul, and Spirit. So every one being turned to the Light, which Christ, the Second Adam, bath enbightned them withall; they shall see the Bishop of their Souls, Christ, the Power of God, which is Immortal, brings the Immortal Soul into the 'Immortal God, Christ their Sanctification, who Sanctifies their Spirits, and Bodies, and brings the Soul up into God, from whence it came, whereby they come to be one Soul.

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And 7. Stubbs read the words of G. F. and faid, The Reason was to be New-Enweighed, which G. F. used: Which was, [for it came out of him (viz. out gland Fire of his Breath) and that which came out of him, is of him, and rejoyceth brand, in him.] And to this end he defired, the words in Gen. 2. might be viewed P. 162. which he turned to and read, viz. God breathed into Man the Breath of Life, and be became a Living Soul .--- But doth R. W. and Garton lay, That it cannot be a part of his Breath, by which Man became a Living Soul? And is not the Soul called the Breath of Life? And doth not Robefon fay, That the Soul properly is the Breath of Life, which God breathed into him at his first Creation, that is, his Immortal Soul: Which is his Principle of all Breath, Motion and Life, in him-And all the Scriptures that speak of the Soul, we own; and Christ's faying, They may kill the Body, but not the Soul; vet God is able to cast both Soul and Body into Hell, who is to be feared. And we own God, who is over all, and in us all, as well without us, as within us; God, who is a pure holy Spirit, and Christ at the Right hand of God (who hath all Power in Heaven and Earth given unto him) we own him without and within, and his Kingdom as well without as within, who is God over all, who is Bleffed for ever.

'And Refurrection, and Judgment, and Heaven, and Hell, we hold without us, as well as within us, according to the Scriptures.

P. 108.

I S Count

But what is this to G. F's Question? He doth not say, That the Soul is God, or Christ, and his Eternal Godbead: But he asketh the Question, Whether the Soul did not come out from God? that is, from his Breath; Who breathed into Man the Breath of Life, and be became a Living Soul. And whether or no the Souls of the Righteous, do not return to God and Christ?

Page 109. M. Bine affirmeth, That there is a kind of Infiniteness in the Soul: But what kind of Infiniteness it is, R. W. hath not explained, Whether it be Infinite in it felf, or Finite: And fob 22. 5. Is not thy Wickedness great, and thy Iniquities infinite? R. W. will not fay, that this infinite Wickedness was God, because he useth the word Infinite; and-Ethiopia and Egypt were ber frength, and it was Infinite, (Nahum 3.) Now thou can'st not fav. that this was God, because he used the word Infinite: Neither can's thou fay, The Soul is God, because M. B. faith, There is a kind of Infiniteness in the And G. F. asketh, Whether it be not Infinite in it felf, and more than all the World? And doth not fob fay, In whose hand (to wit, the Lord's) is the Soul of every living thing, and the Breath of all Mankind? (Job 12. 9.) And is not Christ called, The Bishop and Shepherd of the Souls of the Saints? (1 Pet.2.25.) And if Christ be the Shepherd, and the Bishop, Is he not both the Nourifher, and Feeder, of the Immortal Soul? And what; Do'ft not thou confess, the Soul is Immortal? And that which is Immortal, Is not that Everlasting? And now, would it be well for G. F. to conclude, and to say. that R. W. faith, The Soul is the Everlasting God, according to thy own Argument? Nay, G. F. hath more Charity. And doth not R. W. acknow. ledge the Soul to be Immortal; and the Souls of the Godly going unto Jefus?-Who is so offended at G. P's Question?-And yet R. W. faith. We use to say-Such a doing is Infinite Pride. But if G. F. should have faid. Thou makest Pride God, thou would'st have been offended.—And we know, that the word Infinite properly belongeth to God: David faith, his Understanding is Infinite; and thou fay's, God proclaims his Infinite Power and Wifdom: And thou confesselt, That God is not only Infinite. but Infinity it felf-Omnipotency-Wifdom-Goodnels-Juftice it felf-But G. F. doth not fay the Soul is fo .-- But thou haft not answered G. F's Questions, Whether the Soul be in God's Hand? Whether Christ be the Bishop of it? and Whether the Souls of the Righteons Christ brings to God? or, Whether the Soul "did come out from God's Breath? Let G. K. answer these next time. And now. If I have not given any Proof out of G. F. That the Soul is Created, I have enough, That it is not God, or Christ, or properly, a part of him. in as God, wholk yours holy Spire, and Chall at the

God (who hath all Fower in Featen and Earth given sero him) we own

And Restriction, and Judgment, and Heaven and Fell, we hold

aditions us, as well as within us, according to the Serticipies.

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Containing the Proofs on the Seventh Head, Concerning Justification.

And on the other following Heads, Examined and Answered.

VII. Concerning Justification by the Blood, Merits and Righteousness, of Christ.

D'Age 69. he says, He produced a Primed Paper, called, A few Positions, of the Sincere Belief, and Christian Doctrine, of the People called Quakers. Signed by G. Whitehead. To which is adjoyned another-Signed by 32 Quakers, which, they fay, was given to the Members of Parliament, in the Year 1692. In which (he fays) be noted divers Gross Fallacies—as—In the Fourth Article—these words, 'The Divinity and Humanity (i. e. Manhood) of Christ Jesus, that as he is true God, and he is most Glorious Man, our Mediator and Advocate, we Livingly Believe, and have often Sincerely Confelled, in our Publick Testimonies and Writings. On this he noted, That whatever seeming Confessions they have given in their Publick Testimonies, to this and other Doctrines: Yet feeing they have contradicted them most evidently in their Printed Books, and will not allow, that they are changed in any one of their Principles, they do Fallaciously, and put a Cheat upon the Members of Parliament, and the whole Nation. By which it appears what manner of Adversary this is, who will still Cavil one way or other: One while finding fault with their Doctrine; and other whiles, when he cannot Tax that to be unfound; then it must be Fallacy, and a Cheat. So that say or write what we will, it must either be Unfound, or else Fallacions. So that we must not believe as we do, left it should be Sound; or mean as we fay, left he should want somewhat to Cavil as And what then can be expected from such an Implacable Adversary? Or what will satisfie such an Unreasonable Man? But I dare. him to shew, wherein they have Contradicted this in their Printed Books. or any other Christian Doctrine express d in Scripture, in the true and charitable Sense of their words, setting aside his Perversions, and wresting the true Sense of their words in Relation to Christ's Inward and Spiritual Appearance, which he would unjuftly render in opposition to his outward Appearance and Sufferings, e. which it is not; but according to Scripture, as abundantly before proved; and a True Doctrine of the Christian Religion to be believed, viz. in the Inward, as well as the Outward, elfe the Scriptures would be broken (which cannot be) that so frequently testifie thereto. and Christ divided from his People, and we but half Believers in him, did we not believe in the Inward as well as the Outward; which Testimony is true, and in which they are not changed, tho he is; and would, in the Enmity of his Spirit, infligate and fir up the Parliament and Nation against us, if he could; but I hope they will be more Wile for themselves and us, than to be Cheated by him. As he fays, A Quaker replied, Doft bou think, that the Members of Parliament are not more Wife, than to suffer them-Celves .

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Celves to be Cheated by the Quakers? And that he answered, It is one thing for the Quakers to put a Cheat upon them, and another thing for them to be Cheated by them. But as our Friends never went to put a Cheat upon them, but to prefent them with their True Christian Belief: So they were so far from being Cheated by them, that they Received it, and Recognized them.

And I am perswaded (as well as I would hope) that many of the Members of Parliament, and Wife Men of the Nation, believe better of us, than to be Cheated by us therein, or by him either to the contrary, fo as to answer his Bloody Mischievous Will against us, to stir up Persecution against an Innocent People; as I doubt not, but many of them are per-Iwaded in their Consciences we are, both as to Principles and Practices. especially as to Fundamentals, that's no way Inconsistent with Christianity, or Civil Society, whatever he pretends to the contrary, which tends to Persecution, as, it seems, some of the Quakers objected, so plainly, that he that hath no Eyes (as we use to say) may see it; tho' he pretends the contrary, as any other Apostate may do, his Practice shews it. And tho' his Pretence being, To Rescue such from those Errors; Let him first prove them to be Errors, according to Scripture; for he knows nothing is to be imposed, as an Article of Faith, that is not in express Scripture words. And he hath lately, as I hear, owned R. B's Apology to be Orthodox; which he knows is a Principal Declaration of our Principles. And what then would he have? Will nothing fatisfie him but Blood and Revenge? I must confess, it's the Natural Consequence of such Apostacy; and a Hot Bigotted Church-man, is the likeliest Tool (next to a Papist) to put it in Execution. And yet he pretends, He bolds the same Principles still (as when a Quaker) First Nar. for be knows not any Fundamental Principle, nor indeed any one Principle, of the Christian Faith, that he bath varied from to this day. (And is not that Fallacious in thee, George?) And what Trust can any put to him then, that he is Sincere now more than before: And if his new Masters of the Church of England, should not gratifie him, by Promotion and Preferment, according to his Infatiable Pride and Ambition, let them beware of him. However, I hope they will be more Wife and Charitable, than to go to expose us to another Persecution, through the Envious Endeavours of fuch an Emissary and Incendiary, who would blow up all into a Flame, that he might get by the Ruin of his Neighbours. And on the other hand, the more they prefer him, the more Shame and Dishonour it will be to them, to make use of such a Turn-Coat as he is in his prefent Circumstances, that bath been floating and turning so often, both in Principle and Practice, and is no more certain now, than he was before, nor how long he shall be of this mind, (having changed so often) if he had an opportunity to change again. And for his Advice, if they (the Quakers) would take it, be would shew them a way to secure the Toleration unto them; and that is, by a free and plain Retractation of their Grofs Errors. We want not his Advice, and believe he is more careful to secure a Livelihood to himself, than the Toleration to us: And let him first prove them

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them to be Errors, as I said, by plain Scripture, before he expects we should Retract them; for which we have no cause to follow him, except he was more Sincere; to be Retracting and Altering, and Chopping and Changing, and yet still the same, and hold the same, is such a Riddle, that hardly any, but a Mad-man, would pretend to: And he hath as much need to Retract again, as when he writ his last Retractation, being altered so much since: But he can play Fast and Loose, and still have a Reserve, and place of Retreat, that one can hardly tell where to find him; but enough of that now.

And for an Evidence of their Fallacious way of Speaking and Writing (laith he) besides what was quoted and proved at the former Meeting --- Concerning Christ, &c. Page 70. He brought a Quotation out of that call'd, A Testimony for the True Christ. Printed 68. from some of them called Quakers, p. 4. 'As he speaks of 'Humane, with Relation to Nature and Body, it hath Relation to the Earth, or Humus, the Ground, of which Man was made; which the first Man is of, not the second, (tho' he was really Man too) but Humane, or Humanity, in the other tente, with relation to Gentlenels, Mercifulness, and the like: This we know, was, and is, in the Image of God, (in which Man was made) and his Gentlenels, Kindnels, Mercifulnels, &c. is manifest in Christ, who is the Image of the Invisible God, and Firstborn of every Creature; which Image is not Earthly, for that must be put off, but Heavenly, and to to be put on by all that come to know the Glory of the Terrestrial in its place: And the True and Real Humanity, as opposed to that Cruelty, Envy, and Inhumanity, which is got up in Man fince the Fall: So that Humanity, and the Unreasonableness of Beafts, are two things. Note (fays he) bow they own Christ's Humanity, not in the Sense of Scripture --- viz. That the Word did take the Real Nature of Man, confifting of Soul and Body, into a Personal Union. How, George, what, and yet Real Man too, as above! Is not this a Perversion of their words? And do they not fay, but a little before what thou quotest, 'And as to his Humanity in the days of his Flesh, wherein he was subject to divers Sufferings, Who denies that? But his being Glorified with the Father, as before the World began, is a Higher State. And can'ft thou deny that, George? And yet do they not own his Divinity and Humanity, as thou fay'st? Or that the Word took the Real Nature of Man? But the two Natures distinguished in bim, but not divided; (tho' he was God as well as Man.) Yet those Terms are not in express Scripture words, and so not required to be believed, thou know it, as an Article of Faith. And that be took not on him the Nature of Angels, but the Seed of Abraham. Thou know'st we own; but thy Term Earthly Nature is unscriptural. But that this they plainly deny, That Christ bad Humanity, as it signifies Earthly, is not wholly true; for they own he took Man's Nature, as I have often faid; tho they have fometimes questioned the word Humane, as fignifying Earthly, as too low and mean to express Christ's Body by; who, tho' he had the true Nature of Man, And was made like unto us in

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rove hem as G. R. hath said; so his Cavil, as to this, is groundless. And he might have put in his Brother Apostate R. Cobbit's words, touching the Body prepared for Christ, viz. Which Body being Humane, consisting of Body, Soul and Spirit; and clear'd them of Consulion, if he could; as well as Reiterated his old Clamour over and over, and answered before, being almost the same thing over and over again; so that one Answer would serve to it all, were it not for the sake of others, who might think it unanswerable,

Page ibid. He brings in G. F's Great Mystery, p. 322. quoting his Oppo-

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if we did not go over it again.

nent, faying, That Christ had and bath a Carnal Body; but gives not G. F's Answer, but goes to the Opponent's words again after: But I shall first fet down his Answer to this, 'Answer. And Christ's Body is not Carnal, but Spiritual; The first Man was of the Earth, Earthly; the second Man is the Lord from Heaven, Heavenly; and is a Glorious Body; and the Saints are made "like unto his Glorious Body; Therefore the first State is Carnal, the second Glorious: So there is a Natural Body, and there is a Spiritual Body. Now this is plain Scripture, that Christ's Body is Glorious and Spiritual, then not Carnal. And what fays G. K. to this? Why had he not fet it down, if he could have answered it, as well as the Priests words? Which had they fulted his purpole, no doubt he would. But to the next Quotation, tho' he might first have fer down the Opponent's next words, viz. That Christ is now in Heaven, with a Carnal Body. G. F. Answers, 'Carnal indeed is Death, faith Scripture; and it faith, That Corruption must put on Incorruption; and Mortal, Immortality: So Christ's Body that is in Heaven, is a Glorious Body, and not Carnal; nor of the Flesh Corruptible. And I remember an ancient Saying of J. N. in answer to the like Affertion Saul's Er. of Prieft Higginson, viz. 'If Christ be in Heaven with a Carnal Body, and rend, p.31. ' the Saints with a Spiritual Body, it is not proportionable; neither was ' that a Carnal Body which appeared among the Disciples, the Doors being faut, and appeared in divers Shapes (or Forms.) Now to the Opponent's next words, That Christ bath a Carnal Humane Body united to his Divinity. Answer, And Carnal Humane is from the Ground, Humane, Eurobly, the First Adam's Body; and Christ was not from the Ground, let all People read what thou fay'ft, but he was from Heaven, his Flesh came down from above, his Flesh which was the Meat, his Flesh came down from Heaven, Again, says he, (cho' it is before, and he should have set it first, but that it would have shewn what Flesh they were speaking of) He quotes his Opponent, saying, That the Heft of Christ is not in them. Answer, The Saints Eat his Flesh; and they that eat his Flesh, bath it within them. Again, he quotes his Opponent, That there is as much difference between a Body and a Spirit, as there is between Light and Darkness. Answer, Christ's Body is Spiritual, and that which is Spiritual, does not differ from the Spirit; and so there is a Spiritual Body, and there is a Natural Body; and there is a Spiritual Man, and there is a Natural Man, and each bath their Body.

[115.]

Page 71. Note, (fays he) He plainly bere denies a difference or distinction between Christ's Bady of Flesh, and his Spirit; For be faith, the Saints eat his Flesh, and they that eat his Flesh, bath it in them. And dorn not the Scripture fay the same, George, for Substance? Read John 6. Now (faith he) What Flesh can shoy have of Christ in them, but what is meerly Spirit? Answer, The Flesh that came down from Heaven, on which the Saints feed, John 6. which, indeed, is Spiritual. And whereas (faith he) his Opponent meant a Real Body-And G. F. Saith, Christ's Flesh was not from the Ground or Earth : the Scripture (faith G. K.) faith no such thing, but the contrary. But doth it fay, it was from the Ground? If it doth, I defire to know where? Tho be took part of the same Flesh and Blood with the Children; we deny not, but Heb.2.14. own: And he knows G. F. owned it, tho he argued for the Spirituality of his Body, as now Glorified, against the Gross Conceits of the Priests, of its being Carnal; which G. K. might be ashamed to go to plead for, having known better things: Pretending, G. F. doth both ignorantly and fallaciously play and quibble about the word Carnal, against his Opponent, who faid, Christ bad a Carnal Body. He answers, Carnal indeed is Death, saith the Scripture. But bere (Tays G.K.) be belyes the Scripture, it faith not, The Carnal Body is Death, but to be Carnally-minded is Death. But he wrongs G. F's words, which were, Carnal, indeed, is Death, faith Scripture: That is, that Carnal and Death hath a like Signification, that is, what is Carnal, is fubject to Death, as the Scripture imports, which Christ's Body is not. And he did not say, that the Scriptures faid, the Carnal Body is Death; therefore G. K's Abuse. And he belyes Heb. 2. 11, 14. before cited, more, in faying, wherefore (that is, because be partook of the Jame Flesh and Blood with the Children) be is not asbamed to call them Bretbren; which is in Verse 11. (before that of the Flesh and Blood in Verse 14.) and is thus, For both be that sanctifieth, and they that are fanctified, are all of one, for which cause he is not assumed to call them Bretbren. This I note, to shew how he can pervert the Scriptures themselves, as well as our Books; but had G. F. done lo, what a-do we had had; but perhaps he was loth to let it down as twas, left it should farther the Quakers in what he hath opposed so much. Well, But G. F's Opponents, who faid, Christ had a Carnal Body united to his Divinity; they meant not Carnal, as it fignified Victors or Corrupted, but as it fignifies material, &C. So here G. K. can put Meanings to the Priest's words to excuse them, but we must not on our Friends words, the ever so true and natural. But who faid, they meant Vicious or Corrupted? But Carnal they meant, if they meant as they faid; and Carnal is Carnal. But thou fay it, Though Christ's Body, now in Heaven, is a Spiritual Body, yet it is a Body still. And who ever faid otherwise, George? I dare thee to thew, who ever, of our Friends, denied that Christ hath a Spiritual Body in Heaven. And so thou hast yielded the Point thou halt been arguing against, and wounded thy own Cause (and the Priest thou hast been pleading for all this while) to Death, with thy own hands: So fee what thou half got, and what the Priest Carnal Dodrine is come to, it's all thut out of door, and the Controversie, as to that, ended.

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ended, and we are agreed, it seems, for we never said otherwise, nor desire to do; tho' we grant, he had a Body of Flesh and Blood on the Earth; which thou say'st, Was both a Material, and yet, in a Sense, a Spiritual and Heavenly Body—and—in respect of its miraculous Conception, and the Heavenly Vertues it was endued with, above the Body of Adam in Innocency. Yet blames G. F. and others, for denying the word Earthly or Humane, in relation to it, that was so excellent above the Bodies of other Men, even Adam in Innocency, tho', in a Sense, of the same Nature. So I need not follow thee in all thy Cavils, the Point being so well settled between us. And as to the Heresie of the Manicheans, that Christ's Body, that was born of the Virgin, had no part of her Body, is nothing to us: If they held so, thou can'st not prove that ever we did; for we say, he took Flesh of the Virgin.

So Calvin's Answer toucheth us not .. Page 72. Again (fays he) whereas G. W. faith, Art. 7. of that Paper, Our really Believing, and Confessing, the Lord Jesus Christ, his Passion, Sufferings, Death, Atonement and Reconciliation, made for us; and his Refurrection, Ascension and Glorisication (as without us) according to Scripture, cannot be to Allegorize these away, as if only transacted within us, as we have been unduly accused, for they were really done, and transacted without us, by our Blessed Lord Jesus Christ; tho our true Knowledge of the Power and Effect of his Refurrection, and Fellowship of his Sufferings, and our being Conformable to his Death, must be Experienced within us, if ever we Live and Reign with him. And in their Paper annexed (faith he) Art. 2. they fay, We fincerely believe and confess, that Jejus of Nazareth, who was born of the Virgin Mary, is the true Messiah, the very Christ the Son of the Living God, to whom all his Prophets gave Witness: And we do highly value his Death, Sufferings, Works, Offices and Merits, for the Redemption and Salvation of Mankind; together with his Laws, Doctrine and Ministry. Now because G. K. cannot pick any Fault out of this, as to the Doctrine, (and fo grants it to be found) he Notes, That all this feemingly fair Confession, cannot but be judged extreamly Fallacious, (That is, in thy Judgment, George, that lookest on every thing awry) seeing (fays he) they will not Retract any of their former Affertions, expresty Contradictory to the fame. Answer, Let him prove any Contradictory Affertions to the fame, in express Terms, if he can: And who ever denied, that Jefas of Nazareth was the very Christ, the Son of the Living God? For I know nor of any such that he hath brought, or unbrought; for W.P's denying, That the outward Perfon that Suffered, was properly the Son of God, confidered as abstractly from the Soul or Spirit (which G. K. will not lay fuffered Death with it) will not amount to a denying of Jefas of Nazareth, confilling of Body, Soul and Spirit, to be the very Christ, the Son of the Living God, in Conjunction with the Godhead, for the word took Fleth; bur thou dar'st not lay, the Word died with the Flesh. But pretend st, p. 41. That none of his Opponents (aid, That that Body, without the Soul of the Manhood and-Godbeat was not properly the Intire Christ. And so grants, That the Body that suffered, was not properly the Intire Son of God. Which is as much as W. P. said, as I observed before. Nor doth E. B's denying (as he pretends) that Christ was in Heaven in our Nature: Which he hath altered the Terms of, for it was in your Nature which is sinful; much less G. F's denying, that Christ's Body

was from the Earth. But all this is answered before.

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And faith he, Whereas G. W. faith, Their really Believing and Confessing Christ's Passion, Sufferings, Death, Atonement and Reconciliation, made for us, &c. cannot be to Allegorize these away, as if only transacted within us, as we have been Unduly accused; To detect bis Fallacy bere (fays he) Note, I know none that accuse them for bolding, That Christ's Birth and Death was only transacted within . them. (A fair Discharge:) But hath he not Infinuated all along, that we have Allegorized it, or turned it all Inward, as if 'twas all to be transacted within? Well; However now we are discharged, but yet the Sting is in the Tail: They grant (fays he) that a Man, called Jefus of Nazareth, was outwardly born, and suffered Death; but some of the Chief of them have said, That that Man was not properly the Christ, nor Son of God. I dare thee, George, to tell who ever faid fo; for I utterly deny it, fetting afide the word Properly or Intirely (which thou dar'st not say thy self) Exclusive of the Godhead; tho' thou ground'st it on W. P. answered over and over, whom thou fling'st at again. But was by the Metonymy of the thing Containing, for the thing Contained, lo called. And I would ask thee, Whether the outward Person that suffered Death, was so properly, without all Metonymy or Synecdoche? Tho' thou doublest over thy Gavils again and again, to fill up thy Book, and thy Measure, which unless thou repent, will be great in the day of the Lord, when the Worker of Iniquity will not be able to stand in Judgment.

Page 73. As to G. W's words, Antidote, p. 39. That that Blood of Christ, as well as the Water that came out of his side with it, had an Allegorical and Mysterious Signification, as well as an outward and literal, even of the Spiritual Blood, and Water of Life, which Christ our High Priest Sprinkleth, and really Washetb our Hearts and Consciences withall, &c. This is so clear, that we .. would hope, as G. W. fays following, that none will deny it, or fay, It is an Outward or Literal Sprinkling or Washing, but an Inward and Spiritual; as G. K. confesses it must be applied. But here he notes, When they charge G. W. and bis Brethren, with Allegorizing away Christ's Birth, Passien, Death, Burial, Resurrection, Blood, Atonement and Reconciliation .- The Sense is -this, That the they grant, That a Man, called Christ, was outwardly born, dyed, bad bie Blood fleed, &c. Yet all this was an Allegory, and had an Allegorical Signification of Christ-born within them, &c. But here I put him to prove two things; First, Who ever used that Expression, That a Man, called Christ, was outwardly born? &cc. as he hath now doubled it over, as if we did not own that Man to be Christ; whereas we say, He was God and Man, which was and is Christ. 2d. Who ever faid, That all this above-mentioned, was

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an Allegory of the Inward Work? Tho' fome of it, we deny not, had an Allegorical

Allegorical Signification, as the Water and Blood aforefaid, of what was to be inwardly felt and wirneffed in the Washing of Regeneration, being not to be known or felt outwardly; yet not as if the Inward was only the Reality, and the Ourward only the Allegory of it, that being as Real as the Inward, as I have often told him. Yet that many of Christ's outward Transactions, had an Inward and Spiritual Signification, as well as outward and literal, none but an Atheift, I think, would deny; yet this is still the ground of all his Clamour, over and over, tho' under different Heads, and which, I hope, I have fo fully and clearly answered, to the Satisfaction of the Reader, that I may be held exculed, if I do not follow him in the fame, over and over again fill, for that would be to answer a Fool according to his Polly, wherein I shall be too much like him: So I shall pass the reft of his Cavils about Allegory on G.W's words aforefaid, as if all that was done outwardly, was to be done within also, which we never faid, as I have faid before, let him prove it if he can. And his faying again, Thus G.W. and bis Brethren stand justly charged with Allegorizing away Christ's outward Birth, Sufferings, &c. tho but now he discharged them of it. Thus Charge and Discharge, forward and backward, in and out, is the exact Character of the Man.

And his faying, If Men will be willful Deniers of the Historical Truth of Christ's outward Birth, Death, &cc. according to G.W. and his Brethrens wayof Expounding Scripture, we have no way to convince them .- And p. 74. If me bring Ifa. 9. 6. to prove that Haiah Prophefied of Christ's Birth-and bis Mother should be a Virgin, according to Ha. 7. 14. and Ha. 52. to prove that Christ Sould be wounded for our Sins, be killed, be buried, &c. They may answer, all thefe--are to be meant, not of any Birth, Death or Burial, of a Christ without us, but of Christ born, flain and buried in Men; and vouch G. W's Authority. But did any ever fay fo, which I dare thee to prove; and if not (as they never did, nor thou can'ft never prove) then is not this the Evil Suggestion of thy own wicked Heart against Truth and Friends, to suggest such a sly Insimuation, which I leave to the Lord to deal with thee for. And where hath G. W. and his Brethren, as above quoted, expounded these places, not of any Birth, Death or Burial, of Christ without us, but -- in Men? For I deny it, and know no fuch Quotation, therefore put thee to prove it, and in the mean time place it to the reft of thy Lyes.

And for the rest of thy Cavils, as to G. W. in this Page 74 it is not worth answering, nor that about the State of the Question, as, Whether there is any Inward Blood or Water that Christ Crucified in Men, lets out? &c. Which none ever said, that I know of, and therefore count it one of thy Perversions, to abuse us, and muddle Peoples Minds, as to Spiritual things, which looks more like an Arbest, or Apostate Julian, or Carping Zoilus, than a true Christian; tho' he is pleased to lend forth some secret influence and Vertues inwardly, as the Water and Blood, to wash and cleanse the Conscience

from dead Works, as he hath held, and cannot be denied.

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And fo his flating the Question, Whether the Gifts of the Holy Spiestwith the Sanctifying Graces thereof, proceeds from Christ Crucified within, booing made the Atonement and Satisfaction by his Blood [hed within? &cc. Or from Christ as be was Crucified without us? p. 75. Is still to render Christ within, in oppo-sition to Christ without, as if two Christ's, which is but one: And we never faid it was by Christ's Blood shed within, in a strict sense, but as proceeding from Christ's Sacrifice without; only the Effects and Benefits of it. must be manifest and received within, by his Spirit through Faith. And that the Plaister or bealing Medicine of Christ's Body and Blood, was prepared for us when he gave his precious Body to be broken for us, and his Blood to be shed for us, we grant; which being once done, is no more to be done. Yet this Plaifter or Healing Medicine, is to be really applied, felt and known inwardly. where the Wound hath been, as thou confessest, the Work of Christ, and his Spirit in us, is to apply it effectually to us; and the Christ baving once died (and that for all Men) dieth no more; yet he suffererh Spiritually by reason of Sin, mediating within (as well as without) and making Intercellion with Rom. 8, 20, Sighs and Groans unutterable, as thou fay'st, Immediate Revelation, p. 88. which doubtless is a Sweet Savour in the Nostrils of the Lord, for whose sake (viz. Christ's both inwardly and outwardly) he forgives the Sinner, as he comes to turn to him, and look on him whom he hath pierced, and mourn zach.12.10,over him; and there is a measure of the Sufferings of Christ behind, to be Rev. 1.7. filled up in the Saints; and as the Sufferings of Christ abound in us, so a cor. 1. 5. our Consolation aboundeth by Christ. And G. K. fays, But yet it must serious be granted, that the Life of Christ in the Saints, is as Sweet Incense before Appeal. God; and is a Sacrifice in another Sense, seeing even the Saints are faid p. 27, 23. to offer up themselves, through him, a living Sacrifice to God; and also the Life and Spirit of Christ, teaching and inabling the Saints to apply Christ's Sufferings, Death and Blood (that was shed on that outward Cross) to them, doth bring them into perfect Peace with God, so that his Wrath is wholly appealed and quenched towards them. And in the Sense abovesaid must G. W's words, of the Blood of Christ within, be understood, and not literally, as thou confesses, the Application of the Virtue and Efficacy of it, is, by a Metaphorical Speech, called in Scripture, prinkled by the Spiritual Blood of Christ, as the Effect or Fruit of that one Offering, of which the outward Sprinkling of the Door-posts was a Figure. And G. F's faying, The Saints eat the Flesh of Christ, therefore they have it is them, is true, of his Heavenly Flesh that came down from Heaven, which he gave: for the Life of the World, on which the Saints feed, and they that eat thereof. live for ever by it; which was not meant of his outward Flesh: And this is not only Metaphorical but Real, tho' Spiritual. And thou grantely, The Christ has an Inward and Spiritual Body and Flesh in the Saints, as he had an gutward Body of Flesh and Blood of the Virgin, Immediate Revelation, p. 257.

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Page 76. And for their faying in that Printed Paper above quoted, figned by G. W. and Thirty more, We do bigbly value bis Death, Sufferings, Works, Offices and Merits, for the Redemption of Mankind, is not Extreamly Fallacious, but true; for we do bigbly value it, as the Procuring cause of all the good we enjoy: And was't thou not an obdurate Adversary, thou would'it not fuggeft the contrary, knowing us fo well as thou haft done; tho we dare not fay, the Historical Belief of it is enough, without coming to witness the Effects of it revealed within; and therefore press People so much to come to his Spirit in themselves, that they might come to know the Benefit of it. Nor have some among them Printed, as above quoted, (say'st thou) That when they come to the Operation of the Spirit, or Light within them, they will cease remembring Christ's Death at Jerusalem: Which was only 7. W. and that imply'd of only at ferusalem, as above said: For we believe whatever Manifestation we may enjoy of his Life, and Spirit within, We shall never farget bis outward Death and Sufferings at Jerusalem; tho' that won't be only remembred, but his Inward Sufferings also, where he hath been Pierced and Wounded by Transgression, as well as in the Outward. Again, Do they value Christ's Sufferings and Death, &c. who deny it to be the Gospel that Christ impowered the Apostles to preach? For which he quotes, A Testimony for the True Christ, p. 16. Their Opponent Yaying, Christ impowered the Apofles to go forth to preach the Gospel to the Ends of the Earth, which Gospel was bu Sufferings, Death and Resurrection. To which they answer, 'The Gospel which they preached was Everlasting, it was the Power of God to Salvation to as many as believed, both of Jews and Gentiles; but were his Sufferings Death, &c. Everlasting? Is this good Doctrine? So that according to them (fays he) it is not good Doctrine, but bad, to preach Christ's Sufferings, Death, &cc. Nay, stay there, George, there's no such Consequence of their words; for if it was not good Doctrine to fay, bis Sufferings, Death, &c. were Everlasting; it does not follow, that the Preaching of it is not part of the Everlalling Gospel; or that it was not good Do-Etrine to preach it. And durst thou say, That was the whole Gospel, in the full Extent of the Word? That is, The Power of God, Glad Tidings; Immediate and that is preached in every Creature. But hear G. K. himself, 'And this Manifestation of the Mercy and Love of God, shining forth as within the

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Vail of the Judgment and Condemnation, is the Gospel, or Glad Tidings, that is preached in every Creature.—Although I fay, The Manifestation of the Love and Mercy of God, Revealed by that universal Light of Christ in Men, is the Gospel preached in every Creature: Yet I do not ' fay, it is the whole and intire Doctrine of the Golpel, but it is a part of the Gospel, and so may be called the Gospel, by way of Synecdoche, as a part is called by the name of the whole; yea, it is so considerable parr, that whoever is faithful to that inward Discovery, shall be Saved. But I do most willingly grant, That the Preaching of Christ without us, in his Birth, Life, Sufferings, Death, Refurrection, Afcension, Interceffion, &c. is a very confiderable part of the Doctrine of the Gospel, yea, more than the Skin is a part of the Body of the Man; yet it is but an Integral part, such as the Hands and Feet of a Man, without which a Man may subsist, but not as an Intire and Compleat Man. Well then, as thou can'st not say, that is the whole Gospel; so they do not deny it to be a part (as thou fallly say'st.) See the following words, 'And not only the Susserings of Christ, and his Death, were preached, but a Conformity thereto; and the Power of his Life (to be lived in) by which Salvation is known, to them that have suffered and dyed with him, and received the Vertue and Power of his Life and Resurrection manifested in them, as the Saints of old did, Christ was some time preached, as Crucified to the Jews, but more generally a Light to the Gemiles, He and his Power is Everlasting, but not his Temporary Sufferings or Death, which should have no more Dominion over him. Thus, Reader, thou see'st how G.K. by taking a part, and leaving out the rest, spoils the Sense, which otherwise

would explain it felf.

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Page 77. Again (fays he) they are Grofly Fallacions, when they fay, in that Printed Paper, We do highly Value and Esteem bis Sufferings, Death, Precious Blood, and whole Sacrifice for Sinvers-Works, Offices and Merits, for the Redemption of Mankind. But what do they mean (laith he) by Chris's Merits? Do they mean the Merits of what Christ bath done for them without them? Yes, we do. George; and thou know'll it; tho' not sufficient, without the Inward Effects of it be felt and known; for if the Belief of the ourward, and applying it to themselves, without the inward Work, would do, Who would not be Saved? Seeing all, called Christians, generally believe in that. But he lays, Nay, the following Quotations will sufficiently evidence the contrary.—For which he quotes G. W's Voice of Wildom, p. 48. Blaming T. Danion, and charging it as Ealfe Doctrine, to hold, That there were two Righteousnesses of Christ, the one without the Saints, to Justifie them; and the other within the Saints, that did Sanctife them. But is this an Error in G. W. to blame T. D. for holding two Righteournelles of Christ? Where doth G. K. read of two Righteoulnelles, one without to Justifie, and the other within to Sanctifie? This thews G. W. took them to be one, not two, that is, in Conjunction, as G. K. faid. And in p. 26, be obargeth T. D. with Ignorance, for afferting two Rightequineffer of Christ. And well the might, for it was great Ignorance: He might as well have afferred two Christs, as G. K. would imply from Christ without and Christ within by rendring them in opposition one to the other, or many Christin from his being in many Men, p. 58. And in p. 35. be argueth against Justification by a Righteonsness of Christ without us. Thus, If it be the same Christ that Justifies and Sanctifies, then it is one and the Same Righteousness which effecteth both these, in and for the Saints. Now is this an arguing against the Righteousness of Christ without? No, there's no fuch word; but only arguing, that it's both one Righteousness, from its being one Christ that Justifies and Santtifies, which confirms it, and argues not against it. And if thou was't not very Blind and Envious, thou would'st not go to pervert fuch plain words, by faving fo.

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[122] Ibid. And in p. 19. be (G. W.) expresty defends that Popish Argument used by S. Fisher, That because Evil Works are Meritorious of Condemnation, therefore Good Works [wrong be by us in the Spirit] are a Meritorious Cause of our Justification. But T. D. doth effectually (fay'll thou) answer the Argument, by denying the Consequence; and that it can have no Force, unless the Good Works we work even by the help of the Spirit, were in all respects Perfect and Sinless. Then thou grantest it, if they are, it seems; But what if it is Christ's Works then, for it was not faid our Works? And therefore T. D. never answered it effectually, mistaking the Question, by thrusting in the word our (as thou hast a Parenthesis) and hast wronged them besides, in not fetting them s. Fifter's down right, which was thus, Evil Works are the Meritorious Caufe of our Condemnation; Therefore Good Works are the Meritorious Caufe of our Non-Condemnation or Justification. Now I would fain know, wherein this is a Popish Argument, the Apostle says, There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit. And confequently there is Justification. S. F. speaks of Good Works in General Terms, viz. Such as is wrought

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by Christ in us, and is more properly Christ's than ours, tho' we con-Phil.2. 13. curring therewith, forafmuch as he is the Author of all Good; for it is God which worketh in us both to will and to do, of his own good Pleafure, who worketh all our Works in us and for us: And hath his Works in us lost their deserving? And is not that Meritorious, viz. What he works Inwardly, as well as what he wrought Outwardly? Which we take in Conjunction, for his Works are not to be divided, any more than he is; or understood in Opposition one to the other (as he says, Way to the City of God, p. 3.) And that his End in both, was to the same Effect. I fay, If this is not a Meritorious Cause of our Justification, let G. K. deny it if he can. Nor was S. F's Argument the same that Bellarmine used, being not in the Term of ours, as his was, and therefore no Popish Argument or Doctrine. But shall I measure thee by Bellarmine, George, out of thy own Mouth?

24 Narr. P. 34.

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Exer. I. p. 90.

> This Vile Herefie of the Saints, being Justified by the Effential Righteousness of the Godhead, was refuted long ago by Bellarmine. And yet thou art pleading against Inherent Righteousness, and who is the Papist then? So fee what thou hast got by it; and keep thy Comparisons at home next time. And if thou art for Justification without Good Works, I can tell thee who is against thee, that is, the Apostle James, Chap. 2. 18. Shew me thy Faith by thy Works, (see the Margin.) 19. Thou believest there is a God; then doest well: the Devils also believe and tremble. 20. But Faith without Works is dead. 21. Was not Abraham-Justified by Works? 24. Te fee then how that by Works a Man is Justified, and not by Faith only. But I was best hold, lest G. K. say this is Popery too, next time. Besides the word Merit, as it fignifies Deserving (and not always an Equality between the Work and Reward) cannot be denied of Good Works, whether of Christ in us, or of Christ by us; else in vain was all Godlines, walking in Obedience, or keeping his Commandments, which yet they that do, shall have right

to the Tree of Life, Rev. 22. 14. for the Rewards must imply some Deservings, tho' the good Rewards be gracious, being still of Grace, not of Debt.

Page 78. That G. W. Answers most Ignorantly, (viz. to both Danson's Good and Solid Reasons, as G. K. calls them, for denying S. F's Argument aforesaid) First. In afferting, that the Good Works which we work by the Spirit, or which the Spirit works in us, are perfect, and are the fulfilling of the Law, and therefore deserving fustification. But to this be says be bath Answered above; p. 13. The Sum of which was, That though the Works wrought in us, are the Works of God, yet they are also the Works of those they are wrought in, and therefore Imperfect. Which I thought to Imperfect an Answer (nay, little less than Blasphemy, to fay, The Works of God are Imperfect) that it did not deferve an Answer; and not having the Book, Voice of Wisdom by me, as I have not. To his Second Reason (which was, because the Righteousness which God works in us, is but Finite, as well as other Effects.) G. W. Answers (fays G. R.) The Righteoufnes which God effects in us, is not Finite, but Infinite, (Voice of Wisdom, p. 36.) For Christ is God's Righteousness, and Christ is formed in us, Gal. 4. 19. And so that Righteousness which God works in us by bis Spirit, is of the lame Kind and Nature with that which worketh it, for the Saints are made Partakers of the Divine Nature. Now, as to the word Finite, which Danfon faid it was, fignifies Bounded or Limitted: And who can Bound the Works of God in his People, or Limit the Holy One of Ifrael? Therefore G. W. had reason to oppose it. And as to the latter part of his words, which G. K. oppoles, laying, Thus we fee, bow he magnifies the Righteousness surrought by the Spirit in Men, not only to be perfect with a Sinless Perfection, but Deifies it, so as to make it Equal to God himself; arguing, That the Righteousness which God works in us, is of the same Nature with that which workerbie. By which it appears, that G. K. counts the Works of God in his People, is not Perfect nor Sinles: But hold, George, Hast thou forgot, fo foon, that in p. 13. Which thou mentioned but now, thou argued'st, That the Effect must be according to the Cause? And as for his Pretended Prodigious Fallacy in G. W. to defend his Blaspherny in his Truth and Innocency. p. 60. It is rather Danson's Blasphemy, to call The Works of God in his People (for that was the subject of the Controversie) Finite, (as it is G. K's to call them Imperfect) than G. W's to call it Infinite, as all the Works of God are, viz. Everlasting, as G. W. explains it. And I refer my Reader to G. W's own Defence, in his Truth and Innocency, as abovefaid, which tho' G. K. carps at. he cannot Confute: And the ground of his Cavils, as to the words Finite and Infinite, being removed, I shall take little notice, as to the rest of his Clamour, in behalf of that Player at Bowles at Sandwick, T. D. and G.K. not allowing the word Infinite in any Sense according to Scripture, but the frictele, left he should miss of his Aim: And G. W. knows the Law of Disputants, I believe, as well as he, tho' not the Art of Wrangling, as it is in him to argue, p. 79; from the Infinitenels of the Works of God, to the Infinitenels of the Soul, because that is Endle/s 100; as if therefore it was Meritorious, as well as the Righteousness of God in Man; which to name, is *fufficient*

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fufficient to Refute. And his faying at the bottom of this p.79. His (G. W'A) Sopbiftry, is as dull in drawing an Argument from 1 Cor. 1. 30. That Christ is made unto us of God, Wildom, and Righteousness, and Sanctification, and Redemption. Therefore that Believers are Justified by an Infinite Righteousness wrought in them: and that Christ is formed in them, Gal. 4. 19. Is G. K's Sophiltry to oppose G. W. herein, and the Scripture is proper, and shews what Righteousness he meant, which is but one, as all Christ's Righteousness is And the' thou would'st render it not to be Christ God-man without us-but Christ formed in me. I fay fill, Christ is but one without and within, and is not to be divided; and his Way to the Coming, 'both Outwardly and Inwardly, was necessary unto Man's Salvation (as thou half faid) So that the one is not to be understood in oppo-God, p. 3. fition to the other, for that both have their great Uses and Bleffings unto Men. Hence all, who are Saved, are Saved no less by the Benefit and Grace of his outward Coming, &c.—than by that of his inward Coming. as a Light and Quickning Spirit, &c. Yet that the knowledge of his Inward Coming, is that which is the more needful; and in the first place. as being that, by which the True and Comfortable Use of his Outward 'Coming, is alone fufficiently understood.

p. 80.

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And as to G. W's words, in Judgment Fixed, p. 330. as above quoted (tho' perverted and abused here, as I shall shew in the Catalogue of Perversions at the end) it is answered before; and for his Wavering to and fro, between So and No, and No and So, sometimes this, and sometimes that, and sometimes neither this nor that. As applied by S. F. to his Opponents, thou might'st have applied it to thy felf; for I think no Man hath run the Rounds more than thy felf: Witness Turners-Hall; one while, Christ in all Men in a Seed at least; another while, Nothing in Man that is Uncreated; one while, The Knowledge of his Inward Coming more needful, as above; another while, The. Outward: One while, The Light is the Gospel Preached in every Creature; another while, As a Legal Ministration to bring to Christ: One while, Christ is the Word of God; and the Scripture but Improperly fo called; another while, The Scriptures properly the Word of God: One while, Water-Baptifm no Gofpel-Ordinance, nor Water meant, because not mentioned in Matt. 28. 19. And anon that denied, and Water-Baptism fet up, and pleaded for as needful; and that at last turned to Sprinkling of Infants, tho' no where implied; and Outward Supper also (at Noon) the' so many Queries upon the Practice of it, Truth Defended, p. 148, &cc. Finally, Proud and Lordly Bishops and Clergy once denied, as Limbs of Antichrift's, but now the Only Church; and Crouch to a Bishop (for a piece of Bread) to receive the Holy Ghost at his Holy Hands; and abundance more fuch Riddles and Rounds, which would be almost endless to unfold; That none but Stark-mad-men, or Crazed in their Understanding (as he said) would hold such perfett Contradictions. And yet this is the Man that adberes to bis former Principles, and never contradicted bimfelf in any thing; as he pretends, if you can believe him; and that must undertake to correct others, that's fo double-minded and unstable in all bis ways, James 1.8. was as the Party of the

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Page 80. He quotes W. Penn's Serious Apology, p. 148. giving his Opponents charge, That we deny Justification by the Righteousness which Christ bath Also in fulfilled in his own Person for us, (wholly without us) and therefore deny the Lord Ser. Call. that bought in. W. P. answers, And indeed this we dony, and boldly offirm it in the Name of the Lord, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now Deluge the whole World. And indeed, what is it less, to tell of Justification by the Righteousness of Christ wrought wholly without us; while taking their Swinge in Sin and Pleafure, counting the Purchase is paid, and the Work done; and then, what care they? If they are of the Elect, they are Justified (as some have said David was, while in the very Act of Adultery with Uriah's Wife,) and if they are not, it's in vain to strive, and so abandon themselves to all manner of Wickedness, as the Effect of it; which I do fay, Is a Doctrine of Devils, and an Arm of the Sea of Corruption, which does not only Deluge the whole (Christian) World in Sin, but Corrupt it too. and fill it with Violence. And 7. W. might well stand by it according to Scrip. Switch. ture, tho' thou haft wronged his words, by leaving out a part, and would's P-238go to distinguish again on the State of the Question (as if nothing was stated to pleafe thee now) as not meant, of what is necessary, as a Preparatory Condition, viz. Faith and Repentance (which must be wrought within, and so not wholly without us) but of the Procuring and Purchasing Cause, viz. Christ's Obedience. But the that is not denied, yet Justification is meant in the full Extent of the word. And thou fay'ft, 'Nor are W. P's words to to be Serious understood, concerning Justification, as if he excluded Christ's Righte-Appeal oulnels, which he fulfilled in his own Person; but only he denieth P. 10. that any can be Justified by that alone, without Faith and Repentance, ore. And are any fuffified only by Christ's Merit without them, except they come to lay hold of it in his own way, viz. by Faith and Repensance, as he confesse? Tho' there be a Pardon, are any actually discharged without laying bold of it, according to the Terms of it? So that the the Procuring Cause was wrought without us, yet the Effect must be wrought in us; which thou can'ft not deny; and fo not wholly without us; and therefore a Doctrine of Devils to fay fo: Which feeing thou durft not fay, What is it thou Cavil ft at? Thou know if we own and believe in that Outward Propitiatory Sacrifice for Sinners, as the Procuring Cause of all the Good we enjoy. But 'tis not enough to believe only in that, without feeling after him in our felves, and knowing his Work to fulfil it in us, as I have often faid (having often occasion) and this thou know'st; and that we do not differ upon the main: And why then wilt thou Clamour still, on purpose to render us. Obnoxious in the Point?

Page 81. As to W. P's Arguments against an Imputative Righteousness wrought wholly without us, and not also Inherent in us (for that was W. P's Sense) which thou pretend it to mention, not to Refute. As if any one could do that: If thou had it set them down as they are in his Book (which thou hast not, but Clip'd and Curtail'd according to thy usual way) thou could it not answer them the fels, else I doubt not but thou would it, they being

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fo material and weighty to the Case in hand, which being too long to set down here, I defire any to read them in Serious Apology, p. 148, 149, and answer them if they can. And I shall only fet down his Account of our Faith in God, Christ, and the Holy Spirit, which will answer much of G. K's Clamour in relation thereto.

W. P's Serious Apology, P. 149.

P. 152.

We do believe in One Holy God Almighty, who is an Eternal Spirit, the Creator of all things: And in one Lord Jefus Christ, his only Son, and Express Image of his Substance, who took upon him Flesh, and was in the World; and in Life, Doctrine, Miracles, Death, Refurrection, Ascenfion and Mediation, perfectly did, and does, continue to do the Will of God; to whose Holy Life, Power, Mediation and Blood, we only ascribe our Sanctification, Justification, Redemption and Perfect Salvation. And we believe in One Holy Spirit, that proceeds and breathes from the Father and the Son, as the Life and Vertue of both the Father and the Son, a Measure of which, is given to all to Profit with; and he that has one. has all; for these Three are One, who is the Alpha and Omega, the first and the last, God over all, Blessed for ever. Amen.

And as to the Imputative Righteousnels of Christ, he fays, 'That in the Scripture usage of the word Imputation, we own it; but not the Lazy Sophisticated Stretch, these Sin-pleasing Times have brought it to: Christ's Righteousness actually and inherently made ours through Faith, is the

great Ground of Justification, and another we own not.

And for his Pretence again, that W. P. Perverts the State of the Question, his Opponents do not Say, That Wicked and Unsanctified Persons are Justified. 'Tis his own Perversion of the True State of it, for Danson argued to that purpose, and instanced that of David, abovesaid, for an Example. * And for his Carping at W. P's words, That our Rejoycing must be in our selves, and not in another, according to Gal. 6. 4. which he would render in Opposition (of the 39) to Phil. 2. 3. of rejoycing in Jesus Christ; and so would, like an Atheist or Caviller, fet the Scriptures at variance, contrary to an Article of the bold Fufi. Church of England, See Article 20. (of the 39) Neither may it so Expound one place of Scripture that it be repugnant to another. And I will tell him, Faith only, those that rejoyce in Christ Jesus, must be in Christ Jesus (and such are without any New Creatures) and yet they have it in themselves too: And so the Scriptures are Reconciled, and his Cavils against them and us Detected.

And for his next Quotation out of G. W's Truth Defending, p. 66. (As a Proof (as he pretends) of his Infincerity in the Positions aforesaid.) C. Wade faying, 'The Lord hath Bought us and Redeemed us, with the Precious 'Blood of his Humanity: And faith, your imagined Christ (Here G. K. thrusts in Crotchets [viz. Their Notion of a Christ whose Blood is shed within them wherein he wrongs the Priests words too, as he used to do ours, fo Unfaithful is he; for Wade's words are, 'being a meer Spirit) never had any Humane Blood to Redeem you with. And to prove it, he brings I Pet. 1. 19. G.W. Answers, 'That Scripture 1 Pet. 1. halt thou perverted, as thou halt done other Scriptures, to thy own Destruction; for there Oi fa

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Alfo 3d Nar.p.22. he witnesses to the Blood of the Lamb, which Redeemed them from their Vain Conversation, but doth not tell them of Humane Blood to Redeem them with; for that which is Humane, is Earthly; but Christ, whose Blood is Spiritual, is Lord from Heaven; and he is not an imagined Spirit, but a true Spirit. And what fay'ft thou to this? Was that Humane Blood, which Christ faith, Except a Man drink, be bath no Life in bim? 'And which cleanfeth the Saints from all Sin, who were Flesh of Christ's 'Flesh, and Bone of his Bone? Now what G. K. Cavils at herein, is G. W's denying Christ's Blood to be Humane or Earthly, and afferting it to be Spiritual. And when G. K. proves by Scripture, Christ's Blood to be Humane, and not Spiritual, as his Flesh and Body is, as confess'd by himself. p.71. we may consider it farther: But if Christ's Body is Spiritualized, and his Blood Earthly, 'ris very frrange: Why is not his Blood Spiritual, as well as his Body? But as Christ is but one, so is his Blood, and that is Spiritual. And was it not Blasphemy in C. Wade to say, Your Imagined Christ being a meer Spirit? And whether that was not it G. K. left them out, and put in his Crotchets infread of it? Bur if a Quaker had faid fo, we should have heard of it, I warrant. For a farther Evidence (thou fay'ft) of bis (G. W's) undervaluing the Outward Blood of Christ, &c. - in his Light and Life, p. 56, It is confessed (saith he) that God, by his own Blood, purchased to himself a Also Scri-Church, Acts 20. 28. Now the Blood of God, or that Blood that relates to God, ous Call. must needs be Spiritual, be being a Spirit, and the Covenant of God being Inward and Spiritual. Now can'st thou deny, George, the Blood of God to be Spiritual? Or lay, as it related to God, that 'tis Carnal? If not, What is it thou Cavil'st at? Not but that Christ's Blood, as Man, was shed, which we own, and the Fruits and Vertue of it, and the whole Offering, as Inwardly applied by the Spirit, as thou faid'ft *. But as this was vin- * way to dicated by Friends at Colchefter, fo I refer to their Book, counting G. K's the City of Cavils at it of little value, for he grants it to be Spiritual in a Sense: And God, tho' G. W. faid, It was inward, he did not deny it to be outward also, as outwardly shed; which answers to what they cite out of his Antidote. p. 233, 234. which because thou hast mine'd, and not set it down as it is: I refer the Reader to for his own Defence, which is fufficient without any farther Answer of mine. And why had'st thou not answered his Queries on it in his Light and Life, p. 56, 57. if thou could'ft? And for W. Barly's faying, That the Blood is the Life, and the Life is the Light of Men; as thou fay'ft, but tell'ft not where; calling it, Perverting and Confounding two fundry Texts of Scripture: It feems thou grant's it to be Scripture, which yet will not prevent thy Irreverence from opposing it: And when thou shewest, wherein he perverted it, I may consider it farther. Nor was G. W's former Arguments against Redemption or Justification by the outward Blood and Sacrifice of Christ, as that very place in his Amidote abovefaid shews: And thou must give him leave, according to thy former Grant, to explain his own words, being living. And to thy Cavils at his words fignifies little; and Christ's offering up himself, includes the whole ..

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whole Sacrifice of his Soul and Body, yet not all that was or is to be done

for Man's Redemption, as excluding his Work in Man.

Page 82. That in Contradiction to this, in his Light and Life, p. 44. be Also Seri-brings Several Arguments and Scriptures, but all grofty perverted, to prove, that Christ in us offers up himself a Living Sacrifice, referring to W. Burnet's Book, in Relation to W. Smith's Primmer to that purpole, but tells not the Page. fo that I know not where to find it; for I have turned over all W. S's Primmer, and look'd every word of Christ in it, and can find no such thing; and Catechism too, left he should mistake (being so apr) and cannot find it there neither. However this he could explain thus, 'But yet it must be granted, That the Life of Christ in the Saints, is as a Sweet Incense before p. 27, 28. God; and is a Sacrifice in another Sense (though not as be offered himself on the Cross)- the Life and Spirit of Christ, teaching and inabling the Saints to apply Christ's Sufferings, Death and Blood-to them, doth bring them into perfect Peace with God: So that this Wrath is wholly appealed and quenched towards them. As cited more at large, p. 119. And if (fays he) this be the Sense of W.S. his words, and that they can be so Construed (it feems he was uncertain of the words then, as well as now) it is well; for that is my Upright Senfe, and is of many Hundreds more yea, of all my Faithful Brethren, called Quakers. Nor is this any Contradiction to the abovefaid rightly understood; and he should have answered shofe Arguments and Scriptures, for 'the not enough to fay, all grolly Perverted, without proving it: And his faying, This tayeth the whole stress upon Christ within Men, is but a Gross Perversion of his own, for the owning Christ and his Work within, doth not Invalidate what he did without: And he confesses. That now G. W. would feem to give one part to Christ without, and another part to Christ within. But I fay, according to his former Caution, we are not too nicely to distinguish between the Inward and the Outward, but to take it in a perfect Conjunction. And so his Perverse Constructions hereon, as to Christ's one Offering, and having but one Body, not two or many, nor two Bloods; is answered: Which none ever said he had in a Literal Sense: And that one Offering was so called, by way of Eminence; not but that he still prefents himself Spiritually, to Redeem Sinners: And thou allowest to call the Spirit of Christ in Believers, &c .- his Blood, by way of Metaphor. And we never faid it was Natural or Material Blood, or the Blood shed for Remission of Sin, in a strict Sense; tho be bath shed abroad his Love in our Hearts, Rom. 5. 5. Tit. 3.6. as the Effects and Influence of it: So as to what thou argueft in this and the next Page, about that one Offering, Sacrifice and Atonement, needs little notice to be taken; for I know none among us denies it but believes and confelles it, tho' they press to the witnesling of the Fruit of it Inwardly: And so may answer thee, as thou did'A R. Gordon, 'But that both here, and off elfc where, thou Infinuateft, as if we had no Respect to his outward Coming 'and Sufferings, in order to Justification, is a False and Difingenuous Allegance of thine, we dearly own and respect him, in both the ways of his

Coming, and do not fet the one in opposition to the other, nor divide

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them, for they are in Unity, and working together (according to the Eternal Purpose of God) for the full and perfect Deliverance and Salvation of Man; and who Receive him, in his Inward Coming, and become subject to him, Receive the Benefit of his Sufferings and Death; his Sufferings and Death is theirs; and they who witness him to live in them, may say, It is Christ who died; who can Condemn? Who have his Life in them, have an Interest in his Death, and his Blood cleanseth them from all Sin; but who seeks to rely upon his outward Coming, and Sufferings, and deny and cruciste his Appearance of Light and Life in their Hearts, have no part in him. So here thou hast cleared them who witness him to live in them; and if he Justisses, who then can Condemn? And thou should st Answer, and Confure thy own Books particularly, before thou goest to Clamour at others; for its but Hypocrise to blame others, and spare thy self, wherein

thou art as much concerned.

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And therefore his Slander, p. 84. But the Authors of this Abominable Herefie, which teacheth, that Christ in Man, by his Blood feed in them, is the Offering for Sin, &c .- have invented an Inward Crucifixion, and hilling of Christ in Men, &c. is antwered, and Confuted by thy felf: And I dare thee to shew, who ever faid, His Blood shed in them, is the Offering for Sin? And who invented an Inward Crucifixion of Christ, more than the Scriptures speak of, Hele 6. 6. & Rev. vr. 8? And durft thou tell fuch a palpable Lye, in Defiance of Scripture, to fay, The Quakers Invented it? But (fay'st thou) when the Crucifying or killing of Christ in Men was, befides—the manner of it; they are put bard to it to refoloe, and indeed the Refolution of it is impossible. Answer, That is Falle, for they can easily resolve when and how, viz. by Refsting and Rebelling against him, when Men go from Truth in the Inward parts, and Apostatize from it as thou half done: Then, and thereby, is the Just slain (that is, 28 to them, tho not in himself) for he can never be kill'd, to speak properly, tho' he, as to his Spiritual Appearance, may be Wounded or Crucified afresh to themselves (by Transgression) but not in himself. And this was my Judgment in particular Twenty Years ago, as I could shew in Writing under my hand; which is fo far from implying any Contradiction to Scripture, that it is Confonant to it, as abundantly before proved : As also that of James; may be took, of their killing the Just Inwardly as well as Outwardly; for the Twelve Tribes, to whom he writ, were not all guilty of killing him outwardly; but such as Lived in Pleasure and Wantonness on the Earth, may be faid to kill (or wound) the Just, that fuffers inwardly, as the words, viz. and be doth not refift, in the prefent Tense shews. But as to this, hear G. R. himself— Heb. 6. 6. They who fall away from Christ, are said way Cast to Crucifie to themselves the Son of God affesh: Now they could not Crucifie up. p. 108, him, if he were not in them, because he was not outwardly present 109. with them in his Body of Flesh; so that they could not Crucifie him outwardly. And Rev. 11. 8. our Lord is faid to be Crucified in Spiritual Sodom and Egypt; that is, the Apoltate Church, Babylon, the Mother of

Fornication.

Fornication And when Saul first Preached to the Corinthians and Gala, ' riane, in the time of their Heathenism, he Preached Christ Crucified in themy fee I Come J. Gal d. it The words in both places, according to the Greek are Coudfied in you. And it was a great part of the Mystery that Poul Preached unto the Gentiles, to wit, Christ in the Gentiles, which Saran and his Ministers laboured to hide and obscure, " as they do at this prefent; but Christ and his Ministers to make known, see Col. 1.27. To whom God would make known, what is the Riches of the Glory of this Mystery in the Gemiles : And Eph. 1. 8. He preached the unfearchable Riches of Christ in the Gentiles. And I Tim. 2. 16. Gold manifest in the Plesh preached in the Gentilese So the Greek in all these places, but the Translators of the Bible. not understanding this so Blessed and Comfortable Truth, have translated all these places, among, and not, in; whereas if Christ was among them, he was also in them, seeing he was not outwardly present among them, in his Body of Flesh. And thy False Construction and Perversions herein, as if the Quakers held, be muß be flain after be is alive, is not worth noticing; for that they hold he must be so, or his Blood shed Inwardly, as a Sacrifice of Atonement, or made the Outward the Allegory of the Inward, as thou fay'st, we deny; and prove it if thou can'ft: Tho' fome of the Works he wrought, was a Facile Representation of what was to be accomplished in Men: But not his outward Offering and Sacrifice, as thou again fuggels, from W. P. words, p. 85. which is a Perversion, as I have shewn, and answered beforeway uda a

Page 84. And that thou haft beard fince the difference-began- fome of their Premehers in their Publick Meetings, Preach a great deal of the Hiftory of Christ's Birth, Persecution by Herod and the Jews, betrayed by Judas, Oc. Then they use to Preach him in the Outward it feems, which is all true in the History, and Mystically is verified in thee : But that thou say it, And made it all an Allegory of what was to be witnessed within, Is Falle; and thou can'it never prove it, that they make it all an Allegory, being but fome of thy own Lying Stories, not worth heeding, having but thy own Say-lo for it, thy Credit not being worth a Rush in such things, having been found a Lyar fo often: But thy Tongue being thy own, and let on Fire of Hell, thou may'st fay what thou wist; but know thou, that thou must give account for it in the Day of Judgment. And of the like Nature is what thou fay it next, That thou beard & Jacob Telner the Dutob-man above-mentioned (tho he is no more a Dutch-man than thou art an English man) Preach in a Publick Meeting in Philadelphia, That Christ must be first born in us, and after that must be Grueified in me, &c. Which 7. T. denies as the former, that he ever faid or thought fo; and that thou wrong's him; and that it is an Abuse and Porgery in thee; and intends to answer thee farther himself: Which, indeed, I could not believe before, taking him to be a Man of more Sense than to speak fo, or any one elfe in their Senses; for I deny the Expression, That he must be Crucified after born, tho he may; and grant it were rather to be wish'd, and better, that he might Live and Reign, after he

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is railed to the Hearts of his People, than be Granfied affelt; which is to the great Loss and Detriment, if not utter undoing of him that causeth it: so that thy building hereon falls to the ground. And as to thy long Quotation out of G. F.; leveral Papers, p. 54. but took from leveral places, and out of feveral Pages, and put rogether, fome withour any break, viz. about Christ the Lamb stain from the Foundation of the World, &c. Is it not This is also true, George? What would'st thou make of this? Can's thou deny, The in bis Lamb flain from the Foundation of the World? - Then came their Understand 3d Narr. ings to be darkened, and Christ, according to the Flesh, Crucified (that P. 24, 25. is, as to his Heavenly Flesh, that was Man's Life before he fell, as the next words thew) the Lamb flain, that Flesh of his, which is a Mystery. (Here G. K. skips near a Page) p. 56. And when the Fews did transgress the Law of God, the Prophers told them, they opprefied the Seed, as a Cart with Sheaves. (And that is true; and thy Note about G. W. is answered before.) And almost a Page lower- That they may come to a thing that is lower. and under, and higher, and over all, and before all, that is, the Righteoutness it felf; fo in this lies the Belief; fo then in the Life, and in the Substance, and in the end of all Types. (But G. F's words are, And is the end of all Types, Figures and Shadows. And is not that the Substance? And is not the Belief to be in that, as well as in the outward? Doth the Belief in the one, hinder the Belief in the other? We believe in God; Doth it therefore follow we do not believe in Christ? By no means, p. 57: 'So through his Flesh he doth Reconcile; and by the offering up his Body. his Flesh, that which hath been slain from the Foundation of the World, and yet never Corrupted. (These last cited words is not in the place between the former and the next, therefore a Forgery of G. K. but fome others he hath left out with a long break and goes on, 'And this Flesh is a Mystery; and in this Flesh is the Belief that takes away the Sins that never Corrupted, that is, the Offering for Sin, and the Blood of his Flesh cleanfeth from Sin. (That is, the Blood or Life of his Spiritual Flesh. that came down from Heaven, that cleanfeth from Sin, as must be acknowledged, or Soul of Christ, as G. K elsewhere calls it, that was made an Offering for Sin.) And here G. K. leaves out again a great deal, viz. And not the offering of Bulls and Goats, for that is yearly Cleanfing, but this is once for all , this Offering who is found in the snape of a Man, and the form of a Servant, the great Mystery God made manifest in the Flesh, feen of Angels, justified in the Spirit. This must needs relate to that outward Offering of Christ on the Cross, which doubtless G. R. left out to blind his Auditory and Readers, that they might not fee what Offering G. F. meant, but as if he meant all Inward or Spiritual, because he fometimes speaks of his Spiritual Flesh and Blood, as of a Lamb flain from the Foundation of the World: Which is true, and both the Outward and Inward, as G. K. fays, is to be took in Conjunction, and not too nicely distinguished. And thus G. K. but now put in and now leaves out, what he is minded, to make it look as he would have it,

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like a Fugler; And what Gredit then is to be given to fuch an Adverfary? So through this Offering, fays G. F. as G. K. cites above two Pages after, is the Reconciliation through the Offering of his Flesh that never Corrupted, (And did it ever Corrupt, George?) but takes away Corruptions, and his Blood cleanfeth from Corruptions, the Life read, which G. K. lets in Capital Letters, as if it was some great Error: But is it not the Life, George, that cleanfeth from Sin, that's called Blood by way of Analogy, to that which was outwardly shed for Remission of Sins? Deny it if thou can ft. And fo I have cleared thy long Quotation, or pieces (in the reciting of it) which thou tookelt out of part of fix Pages, and put together, Which (he fays) is more at large in his Third Narrative, p. 24, 25. but not right there neither, leaving out and putting in, chopping and changing, as aforefaid, at thy pleafure, which is very dilingenuous, fome of which thou brought'st before. As to the Flesh that was Crucified in Adam, and before answered, tho' here p. 86. he makes a Pudder about it again. at indian

* An Epifile from the People in Scorn called Quaters, p. 1, &c. Printed 1668.

But to clear G. F's Sense farther in the Point, I will recite some passages out of a Book * figned by him and E. Hookes, viz. 'All what is written of in the Law, the Prophets, and the Gospel, in the New Testament, and before the Law. concerning God, Christ, and his Birth, and Miracles, and Suffering, and his Refurrection, we own; and all the Promises, as the first Promise, That the Seed of the Woman (hall bruise the Serpent's bead, which is Christ Jesus; and how that he, through Death, destroyed Death, and the Power of Death, the Devil: And how that Christ, being the Priest, made higher than the Heavens, after the Order of Melchisedeck, ends the Levitical Priesthood: And how that he, by one offering, offered himfelf once for all, ends all the Jewish Offerings that were Typical of him (Figures and Shadows) and put down the Sacrifices: And Christ, by his Blood, which cleanseth from all Sin, whose Blood was shed for all Men, put an end to the Blood of Bulls and Goats, which was to be offered and sprinkled upon the Jews; which Blood of Christ every one must feel sprinkling their Consciences from Dead Works to serve the Living God. And also Christ's Righteousness we own, who is the Lord our Righteousness; by which Self-Righteousnels, Man's Righteousnels, which is as filthy Rags, is denied, and the Righteousness of the Law among the Jews, the Righteousness of Christ ends, and People are to be faved by it; and not that People should live in their Sins, and live in their own Unrighteoufness .- And God for loved the World, that he gave his only begotten Son into the World, that whofeever believed in him, should not perish, but have everlasting Life: And Christ is the Light of the World, and he doth enlighten every Man that comes into the World; and faith, Believe in the Light, that you may become Children of the Light. - And the Holy Ghoft we own, according to the Scriptures; and there is Three that bear Record in Heaven, the Father, the Word, and the Spirit, and these Three are One; and there is Three that bear Record in the Earth, the Spirit, the Water, and the Blood, and thefe

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thele Three agree in one; and Christ's Blood was shed for all Men, and was the Offering,-who was Crucified without the Gates of Ferufalem, and was a Propitiation, not for our Sins only, but for the Sins of the whole World .- And we are not Redeemed with Corruptible Things,but with the Precious Blood of Christ, as of a Lamb without Blemish, and without Spor; and so Christ hath purchased his Church with his own Blood-and to Christ is King, Prophet and Priest; and to God was 'in Christ, Reconciling the World unto himself; and Christ, who was in the Form of God, thought it no Robbery to be Equal-with God; but made himself of no Reputation, but took upon him the Form of a Servant, and was formed in fashion of a Man; he humbled himself, and became obedient unto the Death, even the Death of the Cross; and therefore God hath highly exalted him, and given him a Name above every "Name; and there is no Salvation by any other Name under the whole: "Heaven, but the Name of Jesus Christ: And so Christ Jesus died and rose "again-who is also at the Right hand of God, making Intercession for us. This is a plain Testimony to Christ, his Offering, &c. and I would ask G. K. whether all this, and much more that might be given, is meant of Christ within, his Offering, Blood? &c. Tho' the Effect of this must still be known within. So that according to G. K's former Rule, By comparing bis words, it is found bis Sense was sound; and therefore Charity ought to be allowed, and the best Construction to be given; and not the worst. So shall not take notice of all his Perversions on the former, or G.W's about the Object of Faith being divided from the Faith, answered before: And the Flesh of Christ, that G. F. speaks of, being Crucified when Adam sinned, viz. That which came down from Heaven, John 6. is not Outward but Inward; in which the Belief must be, to take away Sin, as well as in the Outward. Nor will any lay as he suggests, That it was convey'd from Adam into m, but from Christ. And for his Quotation out of G. W's Divine Light, p. 13. That they (the Quakers) are not only esteemed an Illiterate People, but are a Plain, Simple, Innocent People, who most affect plain Scripture Language, without any School-Glosses, or nice Distinctions, to deck, adorn, or illustrate their Christian Profession of Christ, or his Divine Light in Men; and many Thousands may not understand the Terms, Vehiculum Dei, intermediate Being; nor is Jesus Christ preached among us under those Terms, but in Scripture-Terms; which Term, G. K. confesses, had been used by R. Barclay, and Intermediate Being by bim, in some of his former Writings concerning the Seed of God, or Principle of God's Grace in Men, (So that was a Principle it seems, and yet in his Reasons says, The Quakers bave none) but which they carried not to that beight, nor had that Sense of it, to be the Flesh and Blood of Christ, that is, the Offering for Sin, and makes the Atonement by way of Expiation, to take away the Guilt of Sin. But who ever carried it so high, or faid fo, George, in that Sense, or Terms? Prove it if thou can'ff., Or that it was made an Offering in any other Sense, than as his Soul (which according to thee is the same thing) was made an Offering for Sin? And I doubt not but thou carried'ft it as high Mystically as any, as I have fhewed.

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thewed out of thy Books, and may again, tho now thou would'll deny it. but cannot confute it. And that R. B. or thou afed it, to help the Quakers out of the Mire, was needless; for we do not affect the Term, the thing being understood well enough without it. And the Difficulty, he pretends, of Reconciling the Quakers Notions (as he calls them) either with Scripture, or right and true Reason; is only an Effect of his Apostacy and Blindness that is happened to him, for he could once well enough Reconcile them, not only with Scripture, but right Reason too: And tho' he now disowns them, he cannot confute them: Let him Retract while he will, his Retractations he refers to, is but a Fig-leaf Covering, which will not hide his Nakedness. And I will bring to his mind, a Quotation or two for his Confideration. to fee what he will fay to it, and how much it comes thort of what G. F. Way to the faid above, viz. Now that the Lord Jelus might be the more Universal, and throughly a Saviour unto Man, for his Recovery out of the Mifery and Bondage, and Vanity, into which he had thrown himfelf, it pleafed p.122,&c. the Father, yea, and the Son both, that he should come (to wit, Christ) in a Holy Seed, both inwardly and outwardly, for the Deliverance of both the inward and outward Man; yea, and for the Deliverance of the whole outward Creation, from the Vanity and Corruption it was made ' fubject unto, through the Sin of Man. And thus even from the beginning, yea, upon Man's Fall, God was in Christ, Reconciling the World unto himfelf: And Christ was manifest in the Holy Seed inwardly, and to flood in the way to ward off the Wrath from the Sinners and Unholy, that it might not come upon them to the uttermost, during the Day of their Visitation; for even at Man's Fall, the Seed of the Woman was given; not only to bruife the Serpent's head, but also to be a Lamb, or 'Sacrifice, to atone and pacifie the Wrath of God towards Men: And this is "the Lamb that was flain from the beginning of the World. Hear him again, And thus, according to the plain and genuine Sense above-men-'tioned, obvious to the weakest Capacity, we may truly fay, that all the Benefits and Bleffings which come upon Men, or have come upon them, from the very beginning, for either their Julification or Sanctification, have a Spiritual Relation unto Jefus Christ, both in his inward and outward Coming; and his Doings and Sufferings in both, by which 'he gave perfect Obedience unto his Father, and thereby he hath obtained the Free Gift to come upon all unto Julification of Life. Once more, Therefore we are not too nicely to diffinguish betwixt the Influence of ' his inward and outward Coming, and the Effects thereof; but rather to take them conjunctively, as in a perfect Conjunction, having a perfect Influence upon all Mankind, for their Reconciliation and Renovation unto 'God, as obtaining that measure of Light and Grace from God unto all and every one, whereby it is possible for them in a day to be Saved. Now this is plain to the Point in hand, and if G. K. can confute it, let him; and agrees with our Minds and Sense, as to Christ's outward and in-

ward Appearance and Suffering. And if G. K. was found herein, fo are we:

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If not, why doth he not cite out of his own Books, and endeavour to confute them, as well as Cavil at others: However it stands good against him till he hath, and Confutes much of his Clamour about these things; as in p. 87: about G. F. and G. W's Notion sucked in from the Families using Expressions of the Flesh and Blood of Christ (as he pretends) is not in Scripture; but is according to it, as answered before, and vindicated, for Substance, by himself: But for the Conveyance of Christ's Flesh—from Adam into his Posterity; as there is no Scripture for it, so we never said it, as above said, therefore an Imagination of his own Brain; and so all his building and arguing thereupon, in his dark Mind, will fall of it self, and deserves no other Answer.

Page 87, 88. For G. F's faying, Great Mystery, p. 209. Every Man, at bie coming into the World, bath a Light from Christ, bim by whom the World was made, which is more than Conscience. This G. K. brought once before, and yet fo Idle and Blind he is to bring it again, as well as Irreverent to Scripture, in opposing it, when it's so agreeable to John 1. 9. That (Christ) was. the True Light, which inlighteneth every Man that cometh into the World. Which yet G. K. is fo blind to oppose G. F. twice in, for faying, It was more than Conscience; as if G. K. held, The Light of Christ was no more than Consciences. And fo weak and foolish is his Reasoning hereupon, as any may fee, about its Conveyance from Adam, that it's not worth mentioning; and then lays. his own Invention at their doors as Unferiptural, which no Society called Chris stians, (no not the Church of Rome) (that he may befpeak her Favour against time may ferve) bath fo much deviated from Scripture-Language, at well as Scripture-Doctrine and Senfe, as they bave done. By this any one may judge of the Man's Conscience (whether the Light is more than his dark one. or no) and let any that knows us, and our Principles, and Practices, and Words, judge between him and us, whether we or him deviates most from ... Scripture Language and Practice: If not, I doubt not but the Lord will Judge between us, and return the Reward of this Slanderous Adverlary upon his own Head. However we'll try a little farther, who is most Unscriptural. before I have done.

Page 88. But lest any should think he denies his former Principles, and contradicts himself too much (which I think never Man did more) he begins to cry Peccavi, Let none from bence infer (says he) that I do not own the Doctrine and Faith of Christ within, and of his Divine Teachings, Inspirations and Illuminations, for that I do with all my Heart, as truly as ever I did, and I hope rather better. (It seems he is not certain) but it's easily inferr'd to the contrary; witness his saying at Turners-Hall, There's nothing in Man that is Uncreased; and Christ formed within, an Allegory, p. 50. and rendering the Quakers wild Notions (as he now calls them, which yet is no other than Scriptural Doctrine, viz., of Christ within, as well as Christ without) Import not only two Christs, but many, even Thousands, p. 58. And abundance more such Contradictions. And I would ask him, Whether the Doctrine of Christ within, ore, be according to the 39 Articles of the Church of

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England? (If it is, I desire him to shew me where) and if not, he is bound by a late Paper to Retrast it. And if he pretends they hold Inspiration, &c. I would fain know what Inspiration 'tis, since some of his late Brethren Priests says, The Light within is but a Spark from the Devil's Forge, the Grand impostor: Whether then, 'tis the Inspiration of the Devil they hold, seeing they deny the Light of Christ? Or whether these are Bastards, and not true Sons of the Church? Only be denies the Quakers Wild, and Extravagant, and Blasphemous Notions, of Christ within; and particularly of G. F. and G. W. above-mentioned—That Christ is Crucified in all Unregenerate Persons, &c. as answered above. And yet cites M. Bine, p. 63. That Christ lives in the Regenerate, and in the Unregenerate lies hid, and is as one dead; and approves of it. And yet now blames the Quakers for saying, He is Crucified in the Unregenerate. This shews he will Cavil at any thing in the Quakers, tho owned elsewhere; and what heed then is to be given to such an Adversary? But

this is all answered sufficiently before.

Page Ibid. To thew bow much G. W. alls the Sophister in his late Pretences, to own the Merit of the Blood of Christ, that was outwardly (bed; which yet be bath' to plainly denied in his Light and Life, (that's Falle, and thy own Sophistry to alledge it) and mightily opposed it; That the Shedding of that Blood upon the · Crofs, was the Meritorious Cause of Man's Justification (of which more by and by.) In p. 8. (of that Book) He blames W. B. for laying a two-fold stress upon that Blood; 1. Merit to Salvation; 2. Work to Sanctification; and infers against W. B .- That in his so doing, he hash set it up above God. Which was a true Inference from W. B's words, For God could not Save, he faith; and yet it is not in being; which is Gross Absurdity, as G. W. call d it, to say, God could not Save without it, and yet not in being, as W. B. faid; and that was only what G.W. opposed here; as if God (with whom all things are pollible) could not fave Man, for God was the Offended, (fays Burnet) and it was impossible for the Offended to acquit the Guilty. So making the Righteous and Merciful God, more Rigorous or Implacable than Mortal Men, and this not in any Contempt of the Blood or Sacrifice of Christ, or the Efficacy or Merit thereof to Salvation, as obtaining Remission of Sins, which G. W. hath often testified to, The Sanctification being a Real Work Inward, that is, certain in being which effects it (lays G. W.) which W. B. faid, That Blood was not. And why did not G. K. endeavour to Reconcile W. B's Gros Absurdities and Contradictions, feeing he commends his Doctrine, and hath Cavill'd, fo much arthis Book of G. W's in answer to it. And if it is such a most Orthodox Doctrine (as G. K. fays, p. 89.) rightly understood, to fay (as W. B. did) That Christ, as be was God, without being Man, be could not Save Man, (as if God (who is All-sufficient) could not do so much as Man.) Prove it by Scripture; and how Men were Saved before Christ came in the Flesh; or else henceforth hold thy Peace, seeing nothing is to be required, to be believed, as an Article of Faith, but what is in express Scripture Terms, as thou lay ft. Nor does G. W's other words, cited from p. 61. shew his opposition to Narr. P.2. the Blood of Christ, but W. B's Contradictions about it, As bow one while

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W. B. making that Blood, and the shedding of it, bis Justifier and Redeemer; which he has confessed is not in being: Another while People must feek their Saviour above the Glouds and Firmament, contrary to the Righteousness of Faith, Rom. 19. 6. Another while they must look to Jerusalem for Justification, and to the Blood that was there fled, contrary to Deut. 30: 13, 14. & Rom. 10. And if Men should look to Jerusalem for that Blood, it is not there to be found, for it's not in being, fays W. B. What Confusion, what a Labyrinth and uncertainty is be in (lays G W. which G. K. leaves out) and does be bring his Hearers into; but as to thefe things, Sufficient is (aid before. And the Mystery of Christ's Sufferings and Blood (as revealed by his Spirit) owned by us according to the Scriptures of Truth. (And then not denied, fay I.) This is farther confidered by our Friends of Colchefter, tho' all call'd by him dull Sophistry, but shews his own fufficiently therein, by going to oppose what is so plain, and to vindicate

that which he can no ways reconcile.

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And now as to G. W's denying, That the shedding of that Blood upon the Also 34 Cross, was the Meritorious Cause of Man's Justification. It was only as the Narr.p. 18 ' shedding of that Blood let out by the Spear, was the Act of a wicked 'Man; and the Spear an Instrument of Cruelty; which to lay the Meritorious Caufe, or stress of Justification upon, is False Doctrine; for there is a great difference between Christ's offering up himself by the Eternal Spirit, a Lamb without Spot to God, and the Acts of wicked Men inflicted upon him; as it is faid, by wicked Hands they put him to Death. As cited by the Colchester Friends, p. 16. from p. 64. of G. W's Light and Life, and by thee rehears'd p. 89. And is so plain, that twas only in denial of W. Burner's Words, That the shedding of the Blood upon the Cross, that was let out by vertue of the Spear being thrust into his side, to be Meritorious, or the Meritorious Caufe of Man's Justification: That no Man in his Senses can deny it, or Cavil at it: Yet upon the Colebefter Friends faying, But the making the very Act of shedding his Blood by the Spear, to be the Meritorious Cause of Man's Justification, we therefore ask them, If they really believe the same? Thou art so brazen'd as to Tay, Here Note, Both G. W's and the Seven Colchester Quakers Fallacy, thereby to cover G. W's Vile Herefie; (But I dare thee to prove, wherein the Vile Herefie is, in denying the Act of the shedding of the Blood, let out by vertue of the Spear, to be Meritorious.) But, fay'ft thou, He most unjustly chargeth it upon W. B. that he laid the Meritorious Cause, or fires of Justification, upon the Act of the Wicked Man, that thrust the Spear into our Saviour's side; which he calls, A piece of gross Forgery in G. W. so to charge W. B. and mif-state the Controversie. Nothing but Deceit (says he) could invent such a Forgery-And nothing else (fay I) could deny it as the Consequence of his words, or go to palliate it, when it's plain, as thou confesself, he used the words, Shedding of the Blood let out by vertue of the Spear, as above-faid: As if the Vertue was in the Spear, (and its Act) that Infrument of Cruelty, as G. W. call'd it, which yet thou would'st go to excuse him in, as fer. Ives did before, by telling his Meaning: So that Baptist, or any, must be help'd our with Meanings, to serve their Turn against the Truth,

Truth, tho' ever to Gros: And yet we must not be allowed to explain our Friends Meanings, to Partial is Self, to Blind is Interest. And I would ask G. K. If they did not lay it on that Act, whether they did not lay it on the fhedding his Blood, which yet was the Act of a Wicked Man? And whether there is not a great difference (as G. W. fays above) between Christ's offering up himself by the Eternal Spirit, a Lamb without Spot to God. and the Acts of Wicked Men inflicted upon him, as it's faid, by wicked hands they put bim to Death? That is, between the Blood, and the fliedding of it by wicked hands; for the Merit and Atonement is in the Offering, as be offered up himself, and not in the Act of shedding his Blood by vertue of the Spear, as W. B. laid it, by G. R's Confession, as cited out of G. W. D.64. So that I do not fee wherein either G. W. or the Colchester Friends, hath wronged their Opponent, or mif-flated the Controversie, but only G. K's Perversion of it and them, as it is of Heb. 9. 22. (p. 90.) Without shedding of Blood is no Remission; which relates to the Sacrifices under the Law, and proves not the Merit to be in the Act of fledding his Blood, which yet he feems to confess p. 90. So that, to use his own words, After a large Circumference, he returns, and fays the fame thing, in effect, as the Quakers do, viz. that it's Not in the Act of Shedding, but in giving up his Blood to be fled; Which we do not deny, but own. And what then is it he Cavils at (or has been opposing of) all this while, seeing at last he grants the same that we do? And therefore what thou bring'st in the same Page, out of the Church of England's Prayer, that he did feed out of his most precious fide both Water and Blood, makes nothing against us, but rather confirms our Sense, of his offering up himself, and giving his Blood to be shed, which we never denied as Christ's Act in the Passive Mood, to be a Sacrifice of Atonement, and as included in the Offering, grant to be greatly Meritorious for Man's Redemption and Reconciliation to God; which differs greatly, as he offered up himfelf, and fuffered it to be done; and as it was the Act of a Wicked Man: For as the one, being a Free-Will-Offering, appealed the Wrath of God towards Mankind, that Repent and come unto God by him; fo the other, as an Act of Cruelty, kindled it the more against them that did it; who, as they defired his Blood might be on them and their Children, fo it came upon them to the utmost, and follows them, as a Token of Divine Vengeance, to this very day. And let me tell thee, them that Crucifie him afresh, become guilty of his Blood now; who simming wilfully after they have received the Knowledge of the Truth, there nemains no more Sacrifice for Sins, Heb. 10. 26. Which I put once more for his Consideration, ere it be too late.

And that T. Elwood, in his Trush Defended, p. 99. denied the Blood that came out of Christ's side, and it's shedding after he was dead, to have been to compleat the Offering; Is only in relation to Christ's words before he gave up the Chost, that it was sinished; which if G. K. can deny, let him; tho T. E. says here, and repeats it again, in his Answer to G. K's First Narrative, p. 220, 221. This offering up himself (and giving himself a Ransom for all)

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included all bis Sufferings, both Inward and Outward; and made it a compleat and perfect Sacrifice, in which his Blood was comprehended and concerned, as well as his Flesh, before his side was pierced by the Spear; for he had pronounced that great word (Consummatum est) It is simished; had bowed his Head, and gave up the Ghoft, before his fide was pierced by the Spear. This is not to deny his Blood to be any part of the Sacrifice; for Christ faid before, It is forished, being included therein, to be done, that the Scriptures might be fulfilled, tho his Blood was not actually flied at that time; 'As (G. K. lays) even among Way to Men, what we forefee of Sufferings or Tryals to come upon us-Doth the City of affect us with no less weight, many times, in the forelight of them, than God, in their Accomplishment.—And that all the Benefits and Bleffings which come upon Men, or have come upon them from the very beginning, for either their Justification or Sanctification, have a Spiritual Relation and Respect unto Jesus Christ, both in his Inward and Outward Coming, and his Doing and Sufferings in both. So that might be included as done, tho' not done at that time; and consequently part of the Offering, tho' finished on Christ's part before. So his Gross Error which he pretends, p. 91. P. 91. Contrary to the Church of England, (as if that was the Standard) is nullified, and his Quotation from Satan, &cc. answered; and he might have anfwered T. E's Books himself, as well as pick'd here and there, had they not been unantwerable to him.

As to G. W's afferting, Light and Life, p. 61. That to feek our Saviour above the Clouds and Firmament, is contrary to the Righteousness of Faith, Rom. 10. 6. And to look to the Blood that was feed at Jerusalem for Justification, is contrary to Deut. 30. 13, 14. & Rom. 10. as if neither G. W. nor the Colchester Quakers, give any Answer to it. There was no need of vindicating G. W's faying 'tis contrary, except thou can'ft prove it according to Scripture; yet Praying to him as he is in Heaven, was not mentioned in the Terms, tho' thrust in by one of thy Crotchets: And I remember a faying of Augustine, I fought thee with In bis Conout, and thou was't within : So there thou must find him, if ever thou find'st fessions. him, to thy Comfort. And thou halt faid, It were a most absurd thing to way can worfhip an Object that is altogether absent. And how then wilt thou feek him up, p. 1230 above the Clouds? Can'ft thou go thither? No: Nor need'ft thou fav. Who thall ascend, &c. for the word is nigh thee, &c. And as to G. W's opposing W. B's Contradictions about the Blood of Christ, as looking to Jerusalem for it, and yet not now in being is very plain : And if W.B. faid, The Efficacy of it is fill in being; We grant it, but that must be felt within. And so is the Efficacy of his Death and Sufferings for Man's Justification and Remission, tho he fallely fuggelts, that Argument of G. W's bas equal force against Chriff's Deuth, &c. (as against W. Burnes's Confusion about the Blood.) And if it were not originally W. B's words (that Blood is not in being) but some Quakers, as G. K. suggests p. 92. (but can never prove that any Quaker said p. 92. fo, as their own Judgment:) And if any ever put fuch a Query, it is as natural to judge, it was from their Opponents alledging it, as the contrary. However it's plain, W. B. granted it on the Question, whoever questioned

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it first. And as to the Question, he pretends he would bove wild G. W. (if prefent) Is the Blood that was feed on the Crofs, now in being? (whereby it appears, G. K. may ask the Question, tho a Quaker may not, without including his Judgment.) And I answer him (as he pretends W. R. did before) that the Efficacy (or Benefit) of it is. And now I have answered the fame, as he counted sufficient in W. B. I would put the Question to G. K. if he replies to this (as he faid by G. W. if he replied to his Fourth Narrative) viz. Whether that outward material Blood, be now really in being or no? His faying, The Substance is, is not denied by any that I know of. And as to his asking of D. Phillips, and his Answers, and their Discourse in this and the next Page, I suppose Daniel hath answered for himself, and so to him I leave it, and refer to his Book; and as we grant, that the Substance or Efficacy of it is in being; fo also (with B. Burnet, as he quotes him) That our Lord has the same Body in Substance be bad on Earth; that is, in a right Sense according to Scripture, not gross Substance, but Spiritual and Glorious. So that, it feems, when we come close to the Point, we do not differ much, for all G. R's Cavils to the contrary, to render us Heterodox.

Page 92. As to G. W's words, Light and Life, p. 69. Who calls him a very Ignorant, that will affirm, That Bodies Celeftial and Terreftrial, differ not in Substance. He wrongs G. W's words, which are these, Now you may reckon bim a very blind and ignorant Man, that should put no difference between those Bodies Celestial, and these that are Terrestrial; or that should reckon the Bodies of Sun, Moon and Stars, and the Bodies of Birds, Beafts and Fishes, to be all one in Matter and Substance. This shews what Bodies G. W. spoke of according to Scripture, which did not relate to the Body of Christ, but of Men. whose Vile Bodies must be changed (more than Christ's was) to be made like unto his Glorious Body, being not so Excellent as his was, but more Low and Earthly; and so cannot properly be faid to be the same after, nor the same for Substance, so much as Christ's is, forasmuch as his was more Excellent than any other Man's: For all Flesh is not the same, says the Apolile, but so much as the Bodies of Men exceed that of Bealts, &c. so much shall the Refurrection-Body exceed these that now are; even as the Celestial Bodies of the Sun, Moon and Stars, do the Terrestrial. But this is out of course here, through his confused mixing of things: And whatever Muggleton faid, is nothing to us; Did any of us fay, That Christ's Body that bung on the Crofs, and was laid in the Sepulchre, was the Godbead? &cc. To what purpose, then, do'ft thou bring in him, but on purpose to Reproach us? Which the Lord will Judge thee for.

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Alfo in bis Reasons, p. 22. and

Page 94. He chargeth G. W. and his Seven Colchester Bresbren, with Fallacy, in his and their Defence of Solomon Eccles Blasphemons faring, That the Blood of Christ, that was forced out of him by the Soldier, after be was dead, Ser, Call. was no more than the Blood of another Saint. Now if S. E. ever faid to, How doth G. W. or the other Colchefter Friends, defend it? Why G. W. faith, Antidote, p. 223, &cc. He shewed a Dislike of S. E's Expressions before cited. bow? (fays G. K.) In that he did not allow them as an Article of their Faith.

Very well: And is that a Defence of them? It must be in G. R's wrong Sense then, and no bodies else. But where then is the Fallacy? Why, That bis Diflike did not proceed from any Deteffation of the Error. What, is Dislike no Detestation, George? How Detestable art thou in faying so?. But G. W. said, That S. E. did highly speak in Esteem of the Blood of Christ, and New Coverant, as more Excellent and Living, and Holy and Precious, than is able to be attered. This, I must confes, is some Defence of the Man, but not of that Expression; but rather (according to G. K's former Rule) by comparing his words to find where he was found in the Faith, that Charity might be allowed: Which (with the disowning them words, if ever he faid so) might (as G. W. fays) hove fatisfied any Spiritual and Unbyaffed Mind. But G. K. being none of them, that won't fatisfie him, but the worst Sense, and utmost Severity: But if God forgives him, only as he forgives others; or should be so strict, to mark all that be does amis, as G. K. does in others. it will be bad for him, tis to be doubted. But the Blood that S. E. did fo highly Esteem (fays G. K.) was not that Blood that was let out of his side-but another kind of Blood, that is-Inward and Spiritual. But still, George, as the Effect or Efficacy (as thou say it) of that outward Blood, which thou dar'st nor fay, is formally in being, but only in Substance; And is not the Substance of it within then? Deny it if thou can'ft. And so what thou circst out of G. W's Light and Life, p. 56. We are not to suppose two kinds of Saviours and Also 34. Sanctifiers; that is, both a Natural (which is not in being, as is said (viz. by W.B.) Nat. p.20. of the Blood that was (bed) and the Spirit which fill liveth. No, by no means George: Are we to suppose two kinds of absolute Saviours or Sanctiflers ? Yet does not he or we wholly exclude the outward Blood, and place all upon the Spirit? As thou fay it, contrary to thy former Testimony, 'That the Knowledge of his Inward Coming, is that which is more needful; and were the in the first place, as being that, by which the True and Comfortable City of 'Use of his outward Coming, is alone sufficiently understood: As thou faid'st; and if we should say so of his outward Suffering and Blood, it would not be, to exclude it from having any part or hare in Man's Juffification (any more than thou did'ft his outward Coming) only that it is not wrought wholly without us, as aforefaid, but must be applied inwardly by the Spirit, Even the Spirit of Truth, which the World connot receive (as Read by the Spirit, Even the Spirit of Truth, which the World connot receive (as John 14. Christ said) because it seeth bim not, neither knoweth bim. - Howbeit, when be, 16, 17,18. the Spirit of Truth, is come, be will guide you into all Truth-For be shall receive & Ch. 16. (or take) of mine, and shall shew it unto you; which is full to the purpose 13, 14. Retail'd and Answered thy Envious Charges; and G. W. is able to answer his Arguments, if he fees need, tho' thou art fufficiently answered already, beyond what thy Work deserved, were it not for the sake of others.

Page 95. That he (G.W.) plainly denies, that the material Blood of the Sucrifices, was a Type of the material Blood of Christs, for that were to fay That Mate- Also 3d rial Blood, was a Type of that which was Material: This is to give the Subfrance Nar. p.21s. no Preheminence above the Type. Tho' he hath miscited G. W's words, as his

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manner often is, as I may shew in the Catalogue of his falle Quotations at the end of this Book. yet inafmuch as he fays, It fill remains as a Vile Error, justly charged on G. W. which be bath never to this day fairly an-(wered, nor any for bim .- Which is a Vile Error and Untruth in him to fav fo; for as he brought it in his First Narrative, fo T. Elwood answered it in his Answer thereto, p. 122, &c. So little does he regard what he says: which feeing he here takes no notice of, I refer my Reader to T. E's faid Book and Page abovefaid, to fee whether it is fo or no. And for his faying, But after all, tho' G. W. would feem at last to be full and plain, in his paffing Censure on S. E's words, he remains still Fallacious and Sophistical. (This shews they must not mean as their words feem to do (by his own Confession) but as he would have them; which what an unjust Advertary this is then, any may judge.) I disown (fays G. W.) bis said Comparison, of the Blood of Christ with that of another Saint, and believe be was not in the Counsel or Wildom of God therein, Antidote, p. 224, 225. Here (fays G. K.) be nothing blames the matter of his words. (What a potorious Lye is this in G. K. when G. W. fays, He discouns his Comparison?) But saith, He was not in the Counsel or Wifdom of God; That is to fay (fays G. K.) He was not wife nor well-advised, to disclose that great Secret or Mystery among the Quakers, so as to let the World know, that the Quakers beld as a Principle among them, That that Blood was no more [by way of Merit] than that of an ordinary Saint, This is fo highly base and wicked in him, to suggest and surmise against us, that I even want words to express it: And I dare him to inflance any one Quaker else (if he did) that ever faid, writ or thought fo, for I utterly deny it, having always, from my Childhood, valued it beyond comparison, not only as to the Excellency and Value of it, but Merit also above all other. And as to G. W's Antidote, p. 28. That the Quakers are offended with G. K. for laying, The Light within is not Sufficient to Salvation, or not Sufficient without Comething elfe. It is not right quoted, being thus, 'We are not offended at G. K's Preaching Christ, or his Suffering and Dying without us, truly confidered; but at his undervaluing the Light within, as not fufficient to Salvation, or not sufficient without something else; seeing G. K. confesseth, 'That the Light within, in a true Sense, is God and Christ, the Eternal and Essential Word; as in his Antichrist and Sadduces, p. 23. And the fame he fays now, p. 105. and yet contends for that blind Diffinction (that feems to be the ground of all this Quarrel) and blames G. W. for being offended at his Contradictory Denial of it; and that he must hold the Contradictory to be true, That the Light within is fufficient without any thing elfe *. And which Polition of G. K's, That the Light within is not Sufficient, &c. amounts to this, That Christ, the Light within, is not sufficient.

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^{*} Note, This be takes in the Affirmative, as the Consequence of G. W's, Ge. being affewded with him, for denying the Light within to be sufficient, &c. by the same Rule of Contraries, as I have sometimes made use of against him: But the Consequence is not fairly drawn here, for that may be sufficient without something else, that may not without any thing else.

Christ without; or that Christ is not sufficient without Christ; s Confusion, and fill argues, or seems to imply, 'twas two Christs, one within and another without, which we can never own, but as one: And what he hath done, both outwardly and inwardly, taken in Conjunction, as he faid, without too nicely diffinguishing; tho' as I hinted in the beginning, Friends never faid politively, that the Light within was sufficient without any thing elfe, or used that Term, as excluding the Man Christ Jefus; or what he did for us, without us, or now doth as Mediator, or. But that the Light is fufficient for the end for which it is given, viz. as the Stream to lead to the Fountain, and the Meafure to the Fulness. And G. W. farther explains his words (following the former) 'Surely Christ within, and Christ without, are not two Christs; Christ without is not another Christ than Christ within; tho his being without and within are in different manners. By the Light within, being sufficient to Salvation, or to bring Salvation, we mean, able to Save, as the ingrafted Word is able to Save the Soul; vea, where the Kingdom of Heaven is compared to a little Leaven, which Leavens the whole: It befpeaks its Vertue and Efficacy. Surely then, God and Christ, the Eternal and Essential Word, is All-sufficient, and able to Save Men from Sin, Wrath and Damnation. Nevertheless God hath respect to Christ Jesus, his Mediation, Suffering and Dying for us, in his fo Saving us: Bur that God and Christ, the Eternal Word of God within (who cannot be divided) are absolutely sufficient and able, actually to fave and deliver Men from Sin, and the Wrath to come (and fo do) ought not to be questioned; we being Reconciled by the Death of Christ, are Saved by his Life. The Light and Life of Christ within, cannot be without Chriff, no more than the Light of the Sun can be without the Sun. or a Stream without a Fountain: The Light and Life of Christ within us. hath Livingly made us Partakers of the Fruit and Benefit of his Suffering. Death and Refurrection, without us. And as much has been afferted, of the Light within, and Sufficiency thereof, by G. K. as any of us, in his former Books; And can he deny this now, (terting ande his Distinction?) In thorr, As what he did and does outwardly, puts us into a Capacity; fo his Light, Spirit and Power, inables us to lay hold of it, and do his Will, and that which is acceptable in his fight, and so to be Saved. And that Hence it is, that neither in their Books, nor Preachings, is any thing generally of this Doffrine Preached, That Christ, God-man, as without me, as he died for us, &c. is the Object and Foundation of our Faith, for Remission of Sin, and for our Tuffification, and Eternal Salvation. Which except he means only without us, is as very a Falfehood as could be invented in Hell; which not only our many Books gives the Lye to, but the Declarations at our Meetings, which I appeal to them that are daily Hearers there, to witnefs, whether Christ is not Preached, as well as to his application of God, Chap. And
Coming in the Flesh, as in the Spirit: And what he Way to the City of God, Chap. 10. hath done for us Ontwardly, as well as Inwardly.

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See S.P.s Rufticus. W.P. & G.W's Christian Luaker, and Serieus Apology. W. P's Luakerisma New Nick-Name, And not only as an Example, as he fays, but for Faith and Ob order to Justification and Eternal Salvation, the not only as in ward, but inward alfo; and fometimes, perhaps, in general Terms, without too nicely distinguishing, as he advised, between the Outward and Inward. Christ being not divided, I Cor. 1. 12.

This is also Page 96. As to what he Objects against W. Smith's Primmer, about

in 2d Narr. False Teachers preaching Christ without, let us go to the beap of Witness Narr. p.10. again, and fee what he fays there, and answer him as he did C. Mather, who and Reafons, O zeried, If their Primmer bath yet been Corrected, wherein they read Falle Trachers Preach Christ without, and bad People believe in him as he is in Heaven. If (lays G. R. Serious Appeal, p. 10.) he means W. Smith's Primmer, as I believe be doth; I an wer, Yea, it bath been Corrected in the Folio Editition of his other Treatifes jurned with it, as is plainly to be feen thus, That Falfe Teachers preach Christ only without, but True Teachers preach Christ both without us. and also in him us. Yet now can this Man turn to lick up the old Adverfaries Slanderous Vomit (which once he loathed) to calt at Friends again and again; and makes this one of his Reasons for Renouncing Quakerism. which he pretends he did not know they held fuch Errors, and yet vindicated them in many Books. Oh, George! Who do'ft thou think, of any Sincerity, but will fee thy Deceit, and abhor thy Double-dealing herein, to bring up the same Slanders against Friends, four times over, that thou half cleared them of against other Opposers, and yet pretend's thou did's not know them? Art thou not hard put to it, George, for Matter against them, that thou can'ft not spare them which thou half answered thy felf. but that thy Folly must be made manifest But how wilt thou answer it before the Lord, at the Great Day of Account, who fees all thy Deceit, and Double-mindedness, before whom thou art open and bare, and can'st not hide thy felf from him; with whom thou must have to do, and thou can'ft not deceive him, tho' thou may'ft make many Pretences to deceive others, and blind their Eyes against the Truth, and betray them from their Sincerity and Simplicity, having lost thy own? A fresh Instance of which, this is, in Cavilling at this which is Corrected, as well as what thou pretend'st so, that is not; and yet Clamour to have Errors, as thou pretend'st, Retracted; when if it is, it's all one, as I noted before; And what heed then, is to be given to thee? And as to what J. W. writes about the Churches Encouragement to Supply Elliptick Defects, by ber Example and Practice in the Holy Scriptures; and confequently we may do with our Friends Books, which thou call'ft Fallacy; because what Defects the Church supplied in Scripture, the had ground from other places more full .- But the Cafe (fay'ft thou) is far otherwise here, it being so far from being the Quakers way-to preach Faith in Christ without Men-that they oppose it. But as this is another Instance of his Injustice towards us, in not allowing us to do what hath been done familiarly by others; and without any ground, why the word only may not be necessarily imply'd here, the not express'd, as he said, in another Case elfewhere, as above. So also an Addition to his Lyes and Slanders, that we

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Switch, P. 220. [145]

Me Faith in Christ without, when besides the many Books he writ If in Teltimony to Christ without, as well as within, and many others which he well knew. And witnessed eight Years ago, that this passage in W. S. * was Corrected, That True Teachers Preach Christ both without and hopever within, Seventeen Years before that; and yet now fays, It's fo far from the that he is not Quakers to Preach Faith in Christ without, that they oppose it. Reader, Do'st worthy to think there is any heed to be given to such an Adversary, or that his Books after Slanders deserve any Credit? If thou do'ft, we must leave thee to the Lord bim, tho' he carps at 2 to Convince thee; but sufficient it is to us, that we know the contrary, or 3 page-

and hope thou do'ft too.

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And for his Quotation out of G. F's Great Mystery, p. 248. (which is p. 250.) G. F. faying to C. Wade, The Devil was in thee; and thou fay ft thou Also in art faved by Christ without thee; and so bath Recorded thy felf to be a Reprobate, 2d Narr. and Ignorant of the Mystery of Christ within thee; for without that, thou do'ft not P. 7, 8. know Salvation. That this, as J. W. observed, was for stuffing his Book p. 14. with Lyes, is plain, from the words foregoing, viz. And thou haft shewed And Seriin thy Book stuffed with Lyes, bow thou hast been tormented, and of the filthy Air ous Call. come out of thee, and the Devil was in thee, &c. And that J. W. gives not one Proof (viz. of his Lyes.) I would have G. K. read over C. W's words in G. F's Book, and fee if there are not many, particularly P. 246. in his p. 3. Oh Horrible! to fay, the Infallible Spirit must open the Scriptures. Ibid. That the Holy Ghost is a Person; and that there was a Trinity of Three Persons before Christ was born. P. 247, That the Devil is the Tutor, to Say, not made Minister of the Letter, Ibid. That the written Word is the Sword of the Spirit-That it is a Lye to fay, the Saints shall Judge the World. P. 248, That God doth exclude all Works wrought in Man, and by Man, by what Spirit foever-To be Justified by Christ alone, is a Justified Self-Quaker .-- That the Quakers are of the Devil. P. 249, That Paul was not made free from Sin. P. 250, That the Quakers are Lying Deluders, in Saying, the Kingdom of Heaven is within them (contrary to Luke 17.) -That the Saints were not any time without Sin even when they were born of God---That Sin is in the Saints for their Humiliation; and many more. And now I have given thee more than one or ten of thy Dearly Beloved C. W's Lyes, which if they are not, prove them true by Scripture: And from whence came thele, but from the Devil, who is the Father of Eyes? Belides, while Christ is wholly without, the Devil is within, being that frong Man that keeps the House till a stronger than be comes; and Christ is in you, except ye are Reprobates --- the Hope of Glory, &cc. as above. So that they cannot know Salvation without Chrise within: And so show it is contrary to the Apostles Doctrine, and bewrays no insidelity or Heathenism, as he suggests. And fo G. R's Rod is broken, and J. W's Switch remains whole: And if C. W. did not mean, That he was Saved by Christ without him, without the Inward Operation of Christ, &c. as G. K. pretends, Why did he fay, Christ without bim, in opposition to Christ within: And if it is Great Injustice to Suppose fo; Is it not Great Injustice in G. R. not only to Suppose, but to Confirme all our Friends Testimonies to Christ within (which the Scriptures is fo full to) in opposition and denial of Christ without? Is Injustice only to the Priests, and none

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to the Quakers? And if C. W. own d the Mystery of Christ within, le give a proof of that next time, as I have many of the Quakers to Christ without, as well as within. And tho he fays, C. W. clear'd himself of that Charge, as-above quoted, I know not where to that purpole; and that Faith in Christ without us, as be died for our Sins, &C. is no part of the Quakers Faith, is such a palpable Lye, which, like an Implacable Adversary, he doubles over and over; that one would think, no Man, that is not desperately hardened and wicked, would avouch, much less repeat to often, after fo many hundred Testimonies, as he knows, to the contrary; some of which he hath alledged in this very Book, tho on purpole to Pervert; and others I have brought, sufficient to Convict him. And for his Cavil again at 7. W's System, as if that is none of the Principles truly Orthodoxwhich the Light within has taught them. We never placed it only to the Lights teaching, being fufficiently declared in Scripture; tho' the Light, as attended to, will give the right understanding of it, so need not bring it under the peculiar Discoveries of the Light, as particular Duties may be, being some of those General Doctrines discovered already; of which thou formerly faid'ft. We do not expect any New Revelation, that is, as New Doctrines or Effentials of Christianity, only of the Good Old Truths, that are Inwardly opened by the Spirit of Truth. Nor was 7. W's System, of what the Light discovers, ever intended, or taken, as a full System of Principles to be believed, but as a part of what the Light, as attended to. would discover; but the full of what the Light may discover, as attended to, no Man can define. And therefore thy Cavil is groundless, and answered before, and J. W. is capable of answering thee farther if he sees cause. And that W. Smith's Primmer—wanted no Ellipsis to explain his Sense, for he gives it very full---That the Light within is the only Foundation, and that there is not another --- Referring to his Third Narrative, p. 11. His words are (Catechifm, p. 55.) Our Ground and Foundation is Jesus Christ-And-is is laid of God within us. And if G. K. can deny it, let him. And tho W.S. fays, p. 57. That of God within us is fo, for we know it is Christ, and being Obrist, it must needs be Only, and Principal; for that which is Only, admits not of another; and that which is Principal, is greatest in being. And thus we know Christ in us, to be unto us the Only and Principal, who was before all things, and in whom all things consist. This is only of Christ, which none can deny to be the Foundation, and excludes him not from being without, as well as within; tho not as another, but as one and the same without as within, and so is the Foundation; and he is Only and Principal to us, and the chiefest of ten thousands. Let who will Envy, in this we rejoyce, that he is made manifest in me, the bope of Glory. And, fays the Apostle, Other Foundation can no Man lay, than that is laid, which is Jesus Christ, 1 Cor. 3. 14. And so I am come to the end of this long tedious Section of Justification, of 28 Pages, and answer'd it, I hope, to the full (and the Substance of his Third Narrative too.)

Bur because much of his Cavils herein (and his First, Second and Third Narratives) hath been against G.W. I will produce his own words (as I did before of W.P. and G. F.) to clear his Sense, and illustrate the matter, that by com-

paring.

Book G. K. Cavils so much at, viz. G. W's Light and Life, p. 17:

And as to Christ's Coming in the Flesh, we do confess according to the Scriptures (and even in that particular Body prepared for him in the Womb of the Virgin) which we do not find that you Baptifts do clearly confess to, whil'st you oppose us, for confessing his Coming in the Flesh a or for not faving with you, That the Flesh and Body Christ took upon him, was Christ --- Which is all one as to fay, That Christ took upon him Christ, which were to make two Christs: Whereas Every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God, but is the Spirit of Amicbrift, 1 John 4. P. 51. But we have a Mediator betwixt God and Man, even the Man Christ Jesus: We have an Advocate with the Father; Mark, We have an Advocate, and we have Life through the Son of God: We know that the Righteoufnels of the Law is fulfilled in every one that walks after the Spirit. And fo we can rejoyce in God our Saviour, and teltific against all such Antichristian Spirits as deny his Power, and fay, He could not Save as God; whereas his Divine Power worketh mightily in the True Believers unto their Salvation, for he hath wrought all our Works in us; and it is his Divine Power that giveth unto us all things pertaining unto Life and Godliness, 2 Pet. 1. 2. And how is Re-'demption purchased by the Son of God, if he doth not Save, as he is the Word? Seeing it's confess'd he most properly was the Son of God from the days of Eternity, p. 34. (of B's Book) (Note that, George.) P. 52. And yet we know, that Christ the one Offering, the Living Sacrifice, and the Blood of the Covenant, which cleanfeth them that walk in the Light, I John 1. 7. is still in being, and was throughout Ages—And he is faid to be a Lamb flain from the Foundation of the World, and made his Grave with the Wicked, and with the Rich in his Death, &c. And that his Sufferings did all tellifie for God, his Love and Good Will---Though being Reconciled through his Death, we are Saved by his Life, Romics. which Life is hid from all them that deny his Work within, and the Effect of his Obedience to be Inward and Spiritual.--- P. 59. And Christ, the One Offering, was the Man peculiarly ordained or appointed of God, both to bear the Sins of many, to end the many Offerings under the Law; and in all his Examples and Sufferings, that were permitted to be ' laid on him, he both answered, fulfilled and ended the outward part and Administration of the Law and Shadow, and performed the Father's Will therein; and was particularly Eyed and Prophefied of accordingly, by the Holy Prophets; and through all his Sufferings in the Flesh, he gave an univerlat Testimony, and Consecrated a New and Living way, even through the Vail, that is to fay, his Flesh, that the way into the most Holy might be manifest. This, with much more that might be given, especially out of his part of the Serious Apology and Christian Quaker, is sufficient to thew that his Sense was found; and that G. K. only brings the Extream Principles, and not their Allays or Moderate ones, as a late Author

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thor observes, which renders him a partial Adversary.

Preface to Rufticas, p.32.0f bis Works.

And because he mentions S. Fisher, a word or two of him, and I shall proce And because we make mention of Christ in us and the Righteousness of the Law, as necessary, in order to Salvation, to be performed and fulfilled in our own Persons (as Paul does Rom. 8. 4.) the we mean no other Righteoufness than the same that is in Christ, and is wrought in us by no other Power than that of Christ, and that same Christ too, of whom the Scriptures speak, that to him gave all the Prophets witness, Alls 10. that in his Name, and through Faith in his Name alone, whoever be-' lieveth, shall receive Remission of Sins; than which Christ, and his Name, there is no other under Heaven given among Men, whereby they must be Saved. They bely us both to God and Men, as Deniers of Chrift, and of his Righteousnels, and of Justification by Christ alone. Witness one Ackworth of Rochester, who was once heard, by the Writer hereof. deprecating and declaring against the Quakers in these words, to God himself, in his Publick Prayer, viz Above all things, Lord, (quoth he) deliver this poor City from the Quakers : They are a People, Lord, that deny God. deny Chrift, deny the Righteoulnels of Chrift, deny Justification by Christ alone. Whereas, as it was at that time, by this Author, profered (tho' not permitted) to be prefently and publickly proved to his Face, on behalf of that People, whom he told Lyes on to the Lord himself, that they own-God, own Christ, own Christ's Righteousness, and own Justification by Christ alone. So against all the Priests, who in their several Parishes mifreprefent us, as going about to establish our own Righteousness only. and not Christ's, to our Justification .- As it was (clearly enough to Mennot minded to be blind) by word of mouth, at the Disputes at Sandwich, and hath been since by G. W's Printed Replies, to T. D's Printed Misrelations of us in that matter. So is it abundantly proved more at large in the first Exercitation, that there is no People do more fully, or fo truly, disclaim their own, as dung and filthy Rags, and establish Christ's Righteoufnels alone, --- to both the Inftification, Sanctification, and Salvation, of Sinful Men, from all their Sins, than the Quakers do.

W.S's Catechi[m, p. 70, 71, 136, 137. 1664.

And foralmuch as W. Smith is objected against, hear him also for himself, in answer to this Question, 'Q. But if all these things be done for you, by Christ within you, then what do you believe concerning that great Work, which, &c. Colle- by the Death of Christ, was accomplished on the Cross in time past, according to Stion, Fal. c the Scriptures? Or doth not this your Faith, concerning such things done for you, by Christ in you, make woid his Death upon the Cross, and the Benefits which is to be

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'Answ. We believe that all things which are spoken by the Prophets and Apostles, concerning Christ, are true, according to the Scriptures: And believe, that all the Dispensations of God, which are manifested by the Scriptures, are altogether true; and that they were all fulfilled according to the determinate Will and Counsel of God. So that our Faith, concerning Christ in us, and the Work which he there workerh for us, doth not at all make void any of the Dispensations of God, which in ' time

times pafe were Revealed unto his Holy Prophets and Apofeles, and by them reftified in the Scriptures. So that the Work which the Father then gave the Son to do, we believe that he fulfilled and finished according to the Father's Will; and that all things pertaining to Life and Salvation, were fully and perfectly in him; and that he humbled himself to the Death of the Cross, and from Death did rife again. And we believe. that he is the Refurrection, and the Life, and gives Eternal Life to all that believe in him: But that any do believe in him as he is Christ, who are Despisers of his Light and Life in them, that is not our Faith; for as we know him in us, and so have our Faith in him, we likewise know the. Dispensation of God in times past, and the end of their Manifestation. and the time of their Finishing; and the Scriptures are fulfilled in us, who live in the Faith of Christ, and walk in his Spirit. And we also know and believe that he is the fame Christ in us, which in Difpensations past, did humble himself to the Cross, and doth perfect his Work. in us, according to the determinate Counfel and Will of the Father. So. that our Faith, concerning Christ in us, doth not at all make void what he hath done or wrought in times past, but doth fully and perfectly establish it as a true Dispensation. And by our Faith in Christ, we know, in a good Understanding, the things that are past, present, and to come; and that Christ is yesterday, to day, and the same for ever. And of his Life, Nature and Being, there is neither Variableness nor Changing, bur an Induring Substance of Immortality, who is Glorified with the Pather. in the same Glory that he had with him before the World began; who through every Dispensation, hath manifested his Glory: And in this Dispensation of his Light and Life, he is come unto us, and we know him to be the First and the Last, the Beginning and the Ending; for him hath God the Father Sealed, and in him our Faith frands feedfall.

Now I leave it to any Impartial Readers to judge, whether the Tellimony to the Inward Appearance of Christ, doth make void his Outward Coming? &c. And whether G. K. is not a most partial Adversary, to pick out only the Extreamest Pallages, and bring none of the more Moderate ones (as abovefaid) to explain them? He that would Answer or Confure the Quakers, should state their Principles as they are in themselves, and not in the worst Sense, from some broken Expressions in their Writings, without their Explanatory ones with them. But this (as G. K. says) none of press. and them have done; nor did I ever see to this day (says he) any one sad, pult. Writer against the Quakers, that did fairly state their Principles, but miserably belyed and abused them, &. And yet thus he hath now done himself, and so hath rendred himself more Unjust and Partial than most others, for many of them (tho' I will not fay all) might write against them, and accuse them ignorantly, but he knowingly and wilfully, to abuse them, and so the more Inexcutable, and greater is his Condemna-And if any would frate our Principles fairly, viz. That we hold Infallibility to be of the Spirit of God; and only of Men, as guided thereby. That the Scriptures are not properly the Word of God, as Christ is, but only Figuratively, as-

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G. K. faid's nor the only Rule Exclusive of the Spirit of God, but a Secondary Rule in Subordination thereto. That Perfection or Freedom from Sin in this Life, is only possible to be attained by the Power of God and Christ, who commanded it : That the Three that bear Record in Heaven, &c. as Father, Son and Holy Spirit, is owned, the One; and only the School-Terms of Three distinct Perfors denied as Unferipeural. That Christ, as the Word (or Son) of God, who was and is God, was from Everlasting, and as the Promised Seed, was manifested in all Ages, but more fully in that Body prepared to do the Father's Will in: And that his Coming and Suffering in the Flesh, &c. was and is Greatly Beneficial for Man's Salvation; not only as a Figure or Example, but to fulfil the Types and Shadows, finish (Transgression and) the Law (that was added because of it) and bring in Everlasting Righteousness, and put an end to (Sin and) all the Offerings (for it) break down the middle Wall of Partition, open the new and living Way, flay the Enmity, and fo Redeem Man out of the Fall, and Reconcile bim to God again, Tafting Death for every Man, and is a Propitiation for the Sins of the whole World, as they come to believe and lay bold of him (the belief of which is absolutely necessary, where the Lord is pleafed to make it known.) But that the Historical belief of it in the Outward, is not sufficient, without coming to know his Inward and Spiritual Appearance and Work in the Heart; He that was Outward in the Flesh, being now Inward in the Spirit. That Justification is not only by what Christ wrought wholly without us, but also by what he works in us, as the Accomplishment of the Outward, and both concurring to Man's Compleas Redemption Salvation and Justification before God. That he is come to Judgment Inwardly, in order to fit us for the Day of Judgment, and not in opposition to it. That there is a Resurrection from Sin here, as well as a general one after Death, which is not to deny that, as if it was past already, but to prepare for a more foyful one bereafter. That the Light of Christ, wherewith every Man is inlightned, is Christ in a true Sense, tho' not as the Fulness, but the Measure or Manifestation of the Spirit given to every Man to profit withal, which is sufficient to lead to the Fountain and Father of Lights, and to to Bleffedness. And that Baptism with Water was John's Baptism, which was to give way to Christ's, of the Holy Ghost and Fire, that being to decrease, but Christ's to increase, tho continued some time after, through Condescention, as was also some other things: And the Outward Supper, being the Accomplishment of the Paffover, or Feast of the Paschal Lamb; though practised after in Remembrance of Christ's till be-come, who is now come according to his Promife: And to fuch as open their Hearts and let him in, be will come in and Sup with them, and they with him. And where the Substance is come, the Shadows fly away. I say, Let any Stan them thus fairly, and Confute them by Scripture if they can.

His Proofs out of the Quakers Books, on the following Heads, Examined and Confidered, viz.

VIII. Concerning Christ's Lest Coming to Judgment.

Page 97. G. F. in bis Great Myltery, p. 9. quetes J. Bunyan, faying, That the place where Christ shall come to Judgment, is at the Mount of Olives, at the

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East ale of Jerulalem. G. F. answers, Thou hast put him far enough off from thee, and half not yet Judged thy felf (and Chrift is come to Judgment) and fo art one of the Falle Prophets, who bid People look for him beyond the Sea, Lo here, lo there; but who are come to Christ, the Light, the Life, they need not go forth; who abide here, are Sealed by the Spirit, puts not off the Good and Evil day. Now if G. K. can prove. that Christ's Coming will be at the Mount of Olives, &c. 'Tis something; otherwise, 'tis a Looking beyond the Seas, as G. F. fays, contrary to Scripture. But, Waving the Question (fays G. K.) over what place --- Christ shall appear---G. F. opposeth not only to the place of his Coming, but to any Outward Personal Coming yet to be. But I fay, That's thy Perversion; Prove where-ever G. F. denied his outward Coming to Judgment? Tho' he faid, Christ is Come to Judgment. And so he is, in the Heart and Consciences of Men. And dar'st thou fay, that he never comes to Judgment (or Judges inwardly) till the Last Day? What elfe does the Great King in the Soul (as thou cited'st M. Bine very fondly but now) where he Lives and Dwells, as in Mount Zion? Wile: thou still pervert every thing to a wrong end? And is it not needful to know Christ come to Judgment, and our Deeds going before band to Judgment. Tim. 5.24. in order to appearing with boldness at the Day of Judgment. which the Ungodly cannot stand in? Pfalm 1.5. And is it not, to put far away the evil day, to tell only of his Ourward Coming, and never heed his Inward? And was not J. B. a Falle Prophet, in faying, Christ would come at the Mount of Oliver? Which thou dar'st not stand to, to prove. And that thou fay'st, J. B. did not deny that Christ was Inwardly come (I put thee to prove, where he own'd it) but he afferted his Coming Personally, &c. I may as well fay, G. F. did not deny his Outward Coming to Judgment, but pres'd to the Inward Coming, as that which was more needful in the first place; as . thou faid it above. Hence it is, that our Friends have not been to forward and particular to answer Peoples curious Minds, as to Christ's final Coming to Judgment, or the manner of the Refurrection, both being generally believed among Professors of Christianity; but it has been our Friends labour, to direct them to fink down to know him bowardly, come to Fudge down the Evil in themselves, and to raise up their Souls over Death and Darkness into his own Light and Life, that they may come to know the other to their Comfort; but never denied his Last Coming to Judgment, that ever I found; and I think I should know as well as G. K. (tho' not so old) having beard fo many, and read to many of their Books. And this might laffice for a full Answer, but that I must follow him a little more particuarly, Left be be wife in his own Conceit.

Next he lays, G. W. Light and Life, p. 40, 41. disputing with W. B. about Christ's Outward Coming in his Glorified Body, to Judge the Quick and the This is elso bead: Answereth to the several Scriptures that W. B. brought, for Christ's Outward in his Coming—and carries them all to his Inward Coming—as a Thest 4, 15, 17, p. 29.

Acts 1.9,10,11 & 2.32,33,34. Matt. 24.30. & vert. 26.14. Which G. W.

s so far from carrying all to his Inward Coming, that they are not so

much as mentioned in those Pages, (except 1 Theff. 4. 15, 17.) faying, 'And as to that I Theff. 4. 17. which W. B. brings to prove, That Christ shall come in the latter end of the World, from Heaven above the Clouds. Now in Verse 15. it's said, That we which are alive, and remain unto the "Coming of the Lord. Now I ask, If they did live and remain to a Perfonal Coming of Christ in the Clouds, yea or nay? Or can it be reasonably thought, to be a Coming that is not yet, that they lived and remained unto? Now this proves not that G. W. denied his Outward Coming, only questioned whether that Scripture was appliable to that Coming, because of that Expression, We which are alive, and remain unto the Coming of the Lord; which he counts, G. W. bere most weakly argue against And in his First Narrative he did shew, that Paul-spoke by an Enallage Persone, We for They. So here not the Text, but G. K's Comment must be the Rule, who can alter words, if he's minded, even in the Scriptures themselves, tho' he will not allow us to alter or change any words in our Friends Books, or fupply any Elliptick Defects as abovefaid, tho' we knew their Minds better than he doth the Apolles. But this is answered by T. Elwood in his Answer to G. K's First Narrative, p. 162. which I refer the Reader to. In which not denying (neither do I, or can I) that Scripture. relating to Christ's Outward Coming, only Querying, Why might not the Apostle speak in the first Person (we) as supposing the great and extraordinary Appearance and Coming of Christ (the certain time of which, no Man knew, Matt. 24.36.) was fo near at band, that it might probably fall out in his Life time? &c. For which G. K. confelles he quotes feveral Scriptures, yet fays, p. 98. This Gross and Absurd Sense, as it is contrary to G. W. (tho' G. W. did not say the contrary) and renders Paul to have spoke an Untruth. But how fo? In supposing they might remain to his Coming; that doth not follow, for several of the Prophets knew not the Time or Extent of their own Visions and Prophecies, yet did not speak Untruths, but that which was true enough, and was fulfilled in its feafon: And Christ faid, That day and bour knoweth no Man, as abovefaid: Bur I fay, I cannot deny that Scripture, 1 The J. 4 ere. &c. to relate to the Outward Coming of Christ to Judgment at the end of the World: Nor do I believe G. W. does, the he might deny the Baptists Carnal Conceptions about it, as Christ's Coming in a Carnal Body (whole Body is Spiritual) and to be feen with Carnal Eyes, Oc.

Page 98. Again G. W. in Light and Life, p. 41. Saith, 'But farther we acknowledge the several Comings of Christ according to the Scripture, both that in the Flesh, and that in the Spirit, which is manifest in several Degrees, as there is a growing from Glory to Glory. (This I have prefix'd, which G. K. leaves out, beginning thus) 'But Three Comings of Christ [not only that in the Flesh at Jerusalem, and that in the Spirit, but also another Coming in the Flesh, yet to be expected] we do not read of but a Second Coming without Sin unto Salvation, which in the Apostle days was looked for. This seems only to question the Term, Three Comings, or Third Coming in Flesh, which if G. K. hath read of in Scripture

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let him tell where; or of another Coming in the Flesh, yet expected. Which I Question, whether he will say, that he shall Come again in Flesh as formerly. So that it's the Unscriptural Terms, rather than the thing, that is denied; for I will freely own, that we believe another Coming of Christ to Judgment at the last day, besides that at ferusalem; and his Spiritual Coming in the Hearts of his People, or Appearance the second time without Sin unto Salvation, Heb. 9. 28. But whether it's proper to call it a Coming in Flesh (his Body being Spiritual) is the Question. And for his expounding these words of Paul, The Dead in Christ shall rise first of an Inward Death. I say, not only of an Inward Death (or Resurrection either) but also of an Outward, as his words, of a Coming forth, and arising, in the likeness of his Resurrection, will allow, p. 41. But G.W. hath answered this (tho G.K. says fallaciously) in his Truth and Innocency, p. 60. That 'twas never so intended, viz. To deny or oppose Christ's Coming to Judge the Quick and the Dead. See

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And as to G. K's faying, His and his Brethrens common Evafion to bide their Infidelity, is to Quibble about the word Flest. Is no Quibble, but a real Quefrion, Whether it is proper to call it a fleshly coming, or that he shall Come again in Flesh? (having once Come, and is now Glorified.) Nor hides no Infidelity in us, as to his Coming, which we really believe; tho we dare not fay, it will be a Fleshly Coming, according to the Carnal Conceptions of many Professors So that tho', Whether Christ is to come in a Fleshly Body, subject to the like Passions it had in his state of Humiliation when upon Earth, as Hunger, Thirle, Pain, Death, &c. is no part of the Controversie, nor never questioned by any, that I know of, but thrust in by G. K. Yer whether it is proper to call it a Coming in Flesh, is the Question. And as to his Query, Why may not Glorified Flesh, be taken to signifie Spiritual Flesh? It might so, if it was Scripture Terms, but inafmuch as it is not, we think better to keep to Scripture, in the case, that calls it a Glorious Body, in which we doubt not but he shall come in the Glory of his Father, with all his Holy Angels, to reward every Man according to bis Works, according to Matt. 16. 27. & 25. 31. And if this is the Coming they mean, or if this would fatisfie them, we should not differ fo much: But why then do they and he contend fo much for his Coming in a Carnal Body of Flesh, or Fleshly Coming, which according to Scripture, is rather to be called a Spiritual Coming, than a Fleshly: Tho' at last, when we come to the Point still, they and he are forced to confess to the fame that we do.

And as to that in P. 99. G. W'r Nature of Christianity, p. 29. Do'st thou Also in 3d look for Christ as the Son of Mary to appear outwardly in a bodily Existence, to save Nar.p.33. thee? according to the words, p. 30. If thou do'st, thou may'st look until the Eyes and Seridrop out, before thou wilt see such an Appearance of him. This was not, it seems, om Call. as to Christ's coming to Judgment, but a coming to save him; which is not to the purpose; for if thou, or any, look for such an Outward Appearance.

rance to fave you (and in the mean while neglect his Inward Appearance for that end) you may doubtless look long enough, and the outward Eyes

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may fail e'er they fee it. But this also is answered by G. W. In the same Page of his Truth and Innocency abovefaid. And tho' G. K. notes, That to excuse bis great Infidelity, he uset a gross Fallacy—and giving a lame Quotation— This is true in Fact, for those very Eyes decay and perish. How he makes this a Quotation, much less a lame one, I know not, nor wherefore, unless to invent lame Quotations, to ballance his own, when it is none: And that the Eyes decay and perish, I think is so true in Fact, that none will deny, except they think to live for ever. But I cannot also but note, as well as G. K. his own Perverse Fallacies at every turn, in pretending still, whatever our Friends answer, it is Fallacions, or no part of the Controversie, as here he does. That this was no part of the Controversie betwint G. W. and his Opponent, who did not presume to say or think (it seems he knows his Thoughts too) that Christ's coming to Judge the World, in his bodily Existence, would be before his Death. When it was so plain in the Quotation, that he look'd for his Coming outwardly to fave him: And yet did he not presume, or think, George, that he would come before his Death. What did he expect to be Saved after Death? (See where your Opposition Centers then.) And it's also as foul a Fallacy in thee, George, to thrust his Coming to Judgment into the Question, which was not in it before; and therefore all thy Clamour on it is groundless, for it don't appear that G. W. did oppose him. as to that, and the Consequence thou drawest, that be would never see such an Appearance, nor any other Man, is grofly Vile and Wicked; but that Christ's last Coming in Power and great Glory in his Glorious Body, accompanied with his mighty Angels, at the Resurrection, must be seen with stronger, clearer, and more Celestial Eyes; then perishing Eyes (as G. W. fays) bides no Vile Error. Unless thou wilt fay, he can be feen with Carnal Perishing Eyes; but shews that he owns his Glorious Last Coming: And thy Falseness and Hypocrisie to God and Man, to fuggest the contrary, which is so naucious in this very Point, that I e'en loath to follow thee any farther, were it not for the Truth fake to discover thy Deceit. And the next Quotation out of Light and Life (but tells not what Page) thou half fallified and perverted, viz. When was that Coming to be? Is it now to be looked for outwardly? And feeing be is not to come Outwardly but Inwardly. These last words are set in the fame Character as G. W's words, when there is nothing of it, his words are these. 'Now what is that Glory (viz. mentioned in Matt. 16.) of the Father in which his Coming is? Is it visible to the Carnal Eye? And when was that Coming to be? Is it now to be looked for Outwardly? But farther, We do acknowledge the feveral Comings of Christ according to the Scriptures. Reader, What think'st of this Dealing? Is this Honest or Christian, or like a Fair Adversary, to leave out, and put in, at his Pleafure? Or think'st the Priests of any Credit, that would attest the Faithfulnels of luch Quotations? Or that they deserve to be trusted another time, who would pin their Faith upon fuch Mens Sleeves? Have I not cause to loath and be weary of following fuch an Adversary? Yet I intend to follow him to the utmost. And lest'st thou not the Page out, George, to hide thy

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thy Deceit? And the words thou Cavillest at, When was that Coming to be? relates only to his Coming in fuch a Glory that was visible to the Carnal Eye: And is it now to be looked for outwardly? And dar's thou fay, That his Coming in fuch a Glory, as was visible to the Carnal Eye, was then to be looked for, or now either; that is, in the prefent time, or at the end of the World: When we question not his coming, but only whether it will be in such a Glory (of the Father) as is visible to Carnal Eyes. And tho' thou asked'th, But then bow shall the Wicked fee birn? For the Scripture faith. Every Eye shall fee bim, even they who have pierced bim. Must they have Celeftial Eyes ?- I fay, they shall see him to their Terror and Astonishment ; and if not with Celestial Eyes, yet Spiritual Eyes they may be, fuiting their Condition, tho' not as the Saints shall. And thy bringing Matt. 26. 64. Hereafter shall ye fee the Son of Man, &c. to prove that they shall fee him with bodily Eyes, shews thy Carnal thoughts of it; which yet thou can't not fay, the Chief Priests and Jews (to whom he spoke) did. At which faying, The High Priest Rent bis Clothes, and faid, be bad foken Blasphemy. And that it feems (fay'ft thou) if G. W. bad been prefent, be would bave given the same Fudgment. I doubt not but if thou had'st been there, or then prefent (and so thou might'st if thy Revolutions had began in that Age, or half lived eleven times in the World before) thou would'ft have berray'd him as Fudas did, as thou now do'A him in his Spiritual Appearance, and have help'd put him to death too, as thou art now Crucifying him

Page Ibid. As to thy Note of G. W's Palpable Contradiction both to himfelf and to T. E. in his Truth and Innocency, p. 61. He feems to own Christ's Coming as a thing yet to be-Tho' in Light and Life, p. 41. from that very place which he now quotes for it, Matt. 16, 27, 28. be did argue against it. Answer, It doth not appear that he argued against Christ's Coming, only fuch a Coming as is visible to the Carnal Eye, as above; and which he hath now explained (in Truth and Innocency) never fo intended; which thou must allow of according to thy former Rule. And that T. E, in bis pretended Answer to thy First Narrative; but so real, say I, that thou could'st never pretend to answer it) doth argue, p. 160. That Coming, there spoken of by Christ, Matt. 16.27. could not be meant, of his coming at the end of the World, because it was to begin in that very Age. I must confess the 28th Verse, There be some standing here, which shall not taste of Death, till they see the Son of Man coming in his Kingdom, Seems to restrict it to that Age, which otherwise I should take in relation to his coming at the end of the World. And if G. K. thinks that no Refriction. let him explicate it next time. However his Coming in his Kingdom (according to his faying, The Kingdom of Heaven is at band, Matt. 2. 2. And the Kingdom of God is within you, Luke 17. 21.) to them that was then living, argues not against his Coming in the Glory of his Father with his Angels, reward every Man according to his Works at the end of the World, or day of Judgment. And to the feeming Contradiction, as thou would'ft pretend, between G. W. and T. E. and the Scripture too, is reconciled; and which

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nor T. E. neither, as to the thing in it felf, tho' he counts that Scripture

could not be meant of that Coming; and if it is an Error, not to underfrand Scripture all in one Senfe, how many fuch Errors are there in the Church of England among Expositors, who yet would count it hard, to have every different Sentiment improved against them. And so G. W's words, as cited from the Switeb, p. 544 or 545. of Christ's Ascension and Coming, frands right, which I shall not frand to recite, being owned by us. to which I could fet my Seal. And as to his Terms, Confifting of a Created Glorified Soul and Body-if be is altogether filent. So is the Scripture; and therefore thou may'st take them to thy self, till thou hast proved them by it: And yet it doth not imply a Denial of his Glorification of Soul and Body. or his Coming to Judgment in it without us. And if G. W. varieth the See Switch Terms of the Question, (viz. Whether they believe in Christ, as without them, as P.544,545 without all other Men?) So did he that ask'd it, vary it from Scripture. And G. W. answered, That they believed and confessed to Christ without us. (tho' not only without us, but also within us, as I have often told thee; And what would'st thou have? And so the words pretended to be in Light and Life, p. 64. (tho' not there) Is the Object and Foundation of Faith, divided

from the Faith; Is answered, as it is also before.

Page 101. He quotes W. Bayly's Collection, p. 300. 'But methinks I hear fome fay (in their Reasonings and Imaginations) What Body hath he? And where is it? Seeing it is faid, He is at the right hand of God. This "I shall answer with his own words which he spoke here on Earth, viz. 'No Man ascended up to Heaven, but he that came down from Heaven. the Son of Man, which is in Heaven, He that bath an Ear to bear, let bim bear, and take notice, what Body that was that came down from Heaven, when Mary faid unto the Angel, How can this be, feeing I know not a Man? Thus we fee (fays G. K.) be falfifies our Saviour's words, and will bave no body that ascended to Heaven, but what came from Heaven. Now the words above is plain Scripture, John 3. 13. and if G. K. is offended at it, we cannot help it. wherein then did W. B. fallifie our Saviour's words? And it does not follow by W. B's words, that he denied that Body born of the Virgin, or that it ascended into Heaven, but acknowledgeth according to the words of the Angel, in the following words, 'And that Holy thing that should be born of her, should be called the Son of God, &c. Which G. K. would otherwhile plead for to be properly fo, yet now W. B. brings it, as a Proof of the same that ascended that descended, he is not satisfied with it. And I would ask him, If there had not been fuch a Scripture as John 3, 13. whether he would not have counted it almost Blasphemy or Gross Error, to have found it in a Quakers Book? But what is this as to a Denial of his Coming to Judgment, which this Section was deligned for? You may fee the Man is grown barren of Proofs, and his Magazine near exhausted, that he can bring no properer than these.

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And much to the same purpose is his next Quotation out of W. Bayly's W.B'sColl. Treatife, Deep calletb unto Deep, p. 30. (which is but a few Pages farther p. 308. in the same Book; and why he should call it by the Title more than Collection, as before I know not, unless to muddle his Reader, that he might not so easily find it.) - And so be taught them to Bray, Our Father, &C. not to Also in 2d not to early had it.)—And so be tauget toem to tray, our futter, der Nar. p. 14. look at his Person, and Pray to him as a Person without them, but hid them Pray and 3d p.4 to their Father which feeth in fecret, and will reward openly, (Which last G. K. & Reason; left out with an &c. left ir should found too much like Scripture: But p. 25. can'ft thou deny this, George, feeing thou halt faid, It were a most Abfurd Way Cast thing, to worship an Object that is altogether absent. Again p. 26. But indeed up. P.123. it is but a Cloud that bath received him out of the fight of the Gazers. But faith Coll.p.301. the Lord (to bis Children) I have blotted out your Iniquities like a thick Cloud: (Ifa. 44. 22.) And is not this true in a Spiritual Sense, according to Ifa. 59. 2. Your Sins (or Iniquities) bave separated between me and you? As W. B. mentions: And doth Spiritualizing of Scripture for applicative uses. make void the Natural Sense of it? What Historical part of it is there, but may afford some Spiritual Sense? Again, Ibid. And indeed this (viz. the Cloud of their Sins, fays G. K. rightly) bath bid both bis Body and Face from you, for the Kingdom of Heaven, and the Lord from Heaven, comes not with out-ward Observation, but the Kingdom of Heaven is within. Very true, deny it if thou can'ft; and yet we deny not but it is without too. Again, p. 20. P. 306. I never read in all the Scriptures (as I can remember) of a Third Coming of Christ personally in his own single Person, or of a personal Reign, besides what shall be in 1b.2d Navbis Saints. And if thou did'ft ever read of fuch a Coming or Reign, George, 34 p. 34. tell where; and whether thou art for a Personal Reign; for I know not that it is a received Opinion in the Church of England, and therefore know not why it should be exacted of us. However this I know (and who faid it) That what is not to be found in Scripture, in express words, is not to be required to be believed. However hear G.K's own Defence of us, as to Christ's Coming, "But that he chargeth it upon us, as if we did not believe Christ's Coming serious again, and Appearance without us in his Glorified Body, to Judge the Appeal, Quick and the Dead, is that he cannot prove any of us guilty, that is P. 52. generally owned and received to be of our Faith; only we have denied the Gross and Carnal Imaginations that some have vented, as concerning Christ's Body, calling it Natural and Earthly, which we believe is Spiri-'tual and Heavenly: And if any call it Spiritual and Heavenly, Glorified Flesh as well as Body, we shall not contend against them; for we do acknowledge, it is the fame in Being and Essence that it was on Earth, but wonderfully changed in Manner and Condition.

And that G. W. (fay'st thou) in his Christ Ascended, not only denieth Also 3d any Personal Coming of Christ—but—to have a Personal Existence in Heaven. Nam. p. 36. Seeing thou art not so fair to set down the Page, I shall not take any notice of it, being sufficiently answered before; but seeing thou hast chiefly made use of him under this Head (and indeed most of the rest next to G. F.) Hear what G. W. says in the Book last mentioned—'Howbeit his Appea-

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P. 22.

rance shall be univerfally seen, both to the Joy of the Righteons, and Ascended, "Universal Conviction and Condemnation of the Wicked, who have re-' jected his Light within, and his Saving Appearance thereby made manifelt: Yea, every Eye shall see him (both good and bad) both those that have waited for his Second Coming withour Sin to Salvation; and they also which have Pierced or Crucified him, which all those in general are chargeable with (as really as his Perfecutors that Pierced him out. wardly) who profess his Name, and yet Crucifie to themselves his Life. or Spiritual Appearance.—But the same Jesus, as he was seen ascend, ' (when a Cloud received him out of their fight who flood gazing, Acts 1.9, ' 10, 11.) it is faid, Shall so come in like manner, &cc. which tho' every like manner is not the very fame, nor all Clouds the fame, yet the fame ' Jefus certainly cometh, and in like manner, his Coming being in the Clouds: Behold, be cometh with Clouds, and you shall see him to your Sorrow, who talk of his Name and Coming, and yet depart not from Iniquity, for out of his Mouth proceedeth a sharp two-edged Sword, Rev. 1. 16 .-

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Collection, P. 309.

And for W. Bayly, who bore a large Testimony to Christ's Coming in the Flesh, Suffering, Ascention, and Second Coming; and only questioned (as never read of) a Personal Coming and Reign, the Third time, &c. But this we have read (fays he) of the pouring forth of the Spirit in the 'last days upon all Flesh-And that the Lord will come in Ten Thousands of his Saints, to Convince all the Ungodly of their ungodly Deeds, and hard Speeches, which ungodly Sinners have spoken against him, and to Execute his Judgments. (This is coming to pass) and that he will consume 'Antichrist by the Spirit of his Mouth, and destroy him with the Brightness of his Coming (then not with Carnal Weapons, but with Spiritual he will destroy Antichrist.) And when this is done, then must the Kingdoms of this World needs become his, and he shall Reign for ever and ever.

IX. Concerning the Resurrection of the Body that dyeth.

I have often admired, why our Adversaries should be so Unjust, as to charge us with denying the Refurrection, which (with those others of denying Christ and the Scriptures) is as groundless as any thing they accuse us of; while it is so manifest, that our Lives demonstrate the contrary, our Practices being to conformable to the one (viz. Chrift, and Scripture too) and confequently that we have hope in the other, elfe were our denial of felf, and bearing of Christ's Cross, to no purpose; yea, And our Faith is vain, if the Dead rife not; and counting our Sufferings and Contradictions in this World, we might fay with the Apostle, we were of all Men most Miserable, if we had not hope in the Resurrection: But as we are Reproached, as denying of Christ, because we dare not attribute it only to the Body, but Divine Life alfo, nor Preach him only without, but also within; and Scripture, because we dare not say they are, what they say not, of themfelves,

felves, but of Christ, viz. The Word of God, or only Rule, exclusive of the Spirit. So in this, because we dare not fay, the same Body that dyes, shall rife again; or what Bodies we shall rife with, beyond what the Scriptures fay, but leave it to God, to give a Body as pleafeth him, according to Scripture, which fays plainly, Thou fowest not that Body that shall be; and yet if we cannot believe, or fay, it shall be the same, we must be Reproached as Deniers of the Refurrection in general, by fuch as fay, that nothing is to be required to be believed as an Article of Faith, but what is in express Scripture words. as G. K. and the Church of England before faid. And why will they be fo Unjust then, to charge us with the denial of that which is not express'd in Scripture, especially when G. K. knows, that we own it according to Scripture. And I may ask him, Whether he did not believe it himself. when a Quaker? If yea: Why should not others also? If he did not, he doth but like his Profelyte R. Bridgman, charge others with his own Ignorance: But knowing that his word will not pass (his Credit being so little worth in fuch things) except he can bring some shadow of Proof, that by wrefting, he may make look that way. He first, p. tot. blames G. W. for not Answering to the Quotations brought out of his and his Bretbrens Books, against the Resurrection of the Body that dyeth. But if G. W. hath not, perhaps he may; but he should first have brought some Scripture to have proved the Refurrection of the Body that dies, that is, That it shall be the same, if s he means to (elfe he does nothing) before he had imposed the belief of it on us, and answered our Arguments, as (he lays) G.W. says, which is but reasonable, before they expect an answer.

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Page 102. Note (fays he) Here again be (G. W.) feeks to clock bis and bis Bretbrens Infidelity, by perverting the true State of the Question (but does it himfelf, as his manner is) which is not (lays he) that the Resurrection Bodies of the Saints, shall not be wonderfully changed, (But is it not the Question, George, Whether they shall be the same numerical Bodies after as before? which if they are changed, they cannot properly be) and far excelling these Natural Carnal and Earthly Bodies, and made Spiritual and Glorious, like to Christ's Glorious Body; for that (say'st thou) is acknowledged. But how, say'st thou, made like to Christ's Glorious Body? When at other times ye plead, that Christ bath a Humane (Earthly) Carnal Body in Heaven, as aforesaid. Why say's thou not, that the Saints Carnal Bodies shall be changed, and made like Christ's Carnal Body; for that is, according to your Doctrine, like the Priest, that faid, at Turners-Hall, (more like a Mabonnetan than a Christian) see D. P's that Christ was in Heaven with the same Stomach, Guts, Oc. And is that Protess a Glorious Body, George? See what fine Notions you have, and for thame Redivivue. leave Scribbling against others, till you are clearer your selves. Well: but if they are so changed, as to be made like Christ's Glorious Body, as it is, and as they shall be, are they still the same? As thou say's, The; Question is, Whether the Saints Bodies at the Resurrection, shall be so changed, that they shall not be the same in Substance or Essence? So the Question is, Whether it can be changed, and yet the same? (So we do not differ in the Question,

but in the Answer.) Which we say Nay: That which is really changed, cannot properly be the same. And all thy Philosophy thou boasted'it of cannot demonstrate to any common Understanding that it can, any more p. 26. and than the Popish Transubstantiation which thou blamest W. P. for comparing Ser. Call. it to. Suppose it were possible to change Lead into Gold, is it the same after as before? And thy Comparison of our Lord's Body, tho -wonderfully changed-yet-remained the same-doth not hold, as to us, in all respects: who, tho' be was made like unto us in all things (Sin excepted) yet he was more Excellent in the very Nature of it; as thou halt faid (as baving God to bis Father, as he had the Virgin Mary to his Mother. So that tho' Christ arose and afcended into Heaven, and remains the same, as to the true Nature. of Man, in Soul and Body, that it was on Earth; it does not follow, that ours will be the fame so much as his is, for his never Corrupted, but was Raised in three days, to are not ours, but Corrupts, and turns to its first Element, from which, if there is any thing Rifes (which I will not politively deny) as the Quintescence of the Grain of Wheat, or any other Grain which fprings up into a new Blade, when the Body or Husk of the former dies: (which some say, is not above the bundredib part that quickens) it can no more be called the same Body, than if I should take a Book, or a Garment, and burn it to Ashes, and of that Ashes make a Glass, or any other thing, it could be called the same Book, Garment, &cc. and that he says, that W. P's and T.E's Arguments—bave been sufficiently answered again and again, as The Snake in the Grafs, Satan difrob'd, and in his First, Second and Third Narratives, What was they answered in that which T. E. answered? However the Snake is fufficiently answered by G. W's Antidote, and J. W's Switch, and the fubstance of the rest, I hope, is, and shall be, answered in this.

This is also in bie 3d

Page Ibid. He quotes G. W's Christian Quaker, p. 353. in answer to T. Danson (Saying, The Happiness of the Soul is not perfect without the Body, &c.) Nar. p.27. Both Calvin, T. Danson, and the Schools, and divers Anabaptifts, are militaken in this very matter, and fee not with the Eye of true Faith, either that the Happiness of the Soul is not perfect without the Body, or that the Soul hath a strong defire to a Re-union to the Body, while they intend the Terrestrial Elementary Bodies, for this implies the Soul to be in a kind of Purgatory, or Disquietness, till the supposed Resumption of the Body. (Here G. K. ends, but I go on for Explanation,) And their Affertion and Determination herein, is contrary to what the Apostle faith 2 Cm. 5. For we know, that if our Earthly House of this Tabernacle were disfolved, we have a Building of God, an House not made with bands, Eternal ' in the Heavens, Verse 1. For we that are in this Tabernacle do groan, being burdened, &c. Verse 4. We are confident, I say, and willing rather to be abfent from the Body, and to be present with the Lord, Verse 8. And faid he, I am in a strait betwist two, boving a defire to depart, &c. Phil. 1. 23. Now this is plain Scripture, that they Groaned, and defired to be Diffolved: And is it not strange then, that they, after Dissolution, should desire to be Re-united with the Body again. What ground is there for this? And from

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To the Jame Effect (faith he) doth W. P. Reason against Railing, p. 137 .- Also in 3d argue against T. Hicks, - arguing for the Resurrection of the Body, the Joys of Nar.p.26. Heaven Imperfect elfe. To which W. P. answers, 'Is the Joy of the Ancients onow in Glory imperfect? Or are they in Heaven but by halves? If it be so unequirable, that the Body which hath suffered, should not par-' take of the Joys Celestial; Is it not in measure unequal, that the Soul 'should be rewarded to long before the Body? This Principle brings to the Mortality of the Soul (held by many Baptifts) or I am militaken. But why must the Felicity of the Soul depend upon that of the Body? 'Is it not to make the Soul a kind of Widow, and fo in a State of Mourn-'ing and Disconsolateness (Here G. K. leaves out (to be without its be-

' loved Body) which State is but a better fort of Purgatory.

Page 103. Note (says he) we see from both their Reasoning, they would infer divers Absurdities that would follow upon that Doctrine, that the Souls of the deceased Saints, now in Glory, do sove for a Re-union to their Bodies. And divers Absurdities would doubtless follow upon that Doctrine as aforesaid, which thou can'ft not avoid or reconcile according to Scripture; and yet we are not positive Unbelievers, as concerning any Resurrection of the Body that dyeth, as thou infer'ft from thence; for tho' we do not believe that the fame earthly Body shall rife so intire, as to be called the same Body; or that the Happinels of the Souls of the Saints now in Glory, is so imperfect without it, as to long for a Re-union; yet we do not deny any Refurrection of the Body, for the Terms (or Question) was always of the same earthy numerical Body, and not of any Refurrection of it; which differs greatly; for there is some Resurrection (or somewhat that rises) of the Grain of Wheat that's sown, yet not the same that's fown, the gross Body of it dying, as G. K. has confelled, and only the spirituous part that quickens, rifes; and whether any fuch part of the Body may in like manner rife, we leave to the Lord: However do not deny it. But the Apostle says plainly, Thou 1 Cor. 14. fowest not that Body that shall be, (so not the same.) But God giveth it a body as it pleafeth bim, and to every Seed his own Body. And with that we acquiesce, and believe all that the Apostle writes about it, That there are also Celeftial Bodies, and Bodies Terrestrial-And that-It is sown in Corruption, it is raifed in Incorruption, &cc. It is fown a Natural Body, it is raifed a Spiritual Body. There is a Natural Body, and there is a Spiritual Body .--- And --- That Flesh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption. And it's plain, that the Celestial shall not be the same with the Terrestrial: And this we have always kept to, as our Senle, according to Scripture, tho' G. K. and others would go befide it, and be wife above what's written, by conceiling a Refurrection, fuitable to their Carnal Minds and Conceptions, of the same Body contrary to Scripture: So I need not lay much, as to his Diffinctions of the Samenels of Substance, but not Qualities; or his arguing for the same Body from the Sameness of the Soul

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after Conversion; for the Comparison will not hold in all Changes, that Bodies are capable of , as well as Souls or Spirits, for they are never annihilated or confumed, as Bodies are, only changed in Qualities, but the .000,000 Body in Substance, as I shewed before: Yet we believe (with our Friend 7. C.) they shall be raised with the same Bodies, so far as a Natural and Spiritual, Corruptible and Incurruptible, Terrestrial and Celestial, can be Principles, the fame. And if G. K. fays, by the Same Boop shall Rife, he does not (71) p.18. mean the fame Earthy or Grofs Body of Flesh, Blood and Bones, then he Equivocates, and is ambiguous, and upon a Refervation, for if he means

a Spiritual Body, that was no part of our Controversie.

And for his referring for farther Proof, out of both G.W. and W.P. to bis Third Narrative, some of which being the same with these and others to the same purpose, as out of W. P's Reason against Railing, p. 134. about the IT in the Text being the same, and yet changed, as out-doing the Doctrine of Narr. p.26 Transubstantiation (before hinted.) And p. About the Mortal putting on Immortality, &c. None of which deny a senterection, but only the Samenels, i. e. of the Earthy Body; which it is not enough for G. K. to call Error, till he prove it by Scripture; for thus he faid in W. P's Defence. As for his citing of W. Pem's arguing against the same Numerical Body. its Rifing at the Refurrection, it is clear, that he understandeth the same exact Number of the small Particles or Dusts, neither more nor less, than was buried: And what hurr is there in that? Doth not C. M. and his Brethren generally fay, as well as W. P. that at the Refurrection all shall rife Men, and not Infants, nor Lame, nor Defective in any part? And 'yet how many Thousands dye Infants, and delective in some bodily. Members. So answer thy own Arguments, George, next time.

3d Narr. P. 27. And Serious Call.

P. 28.

Trub's

Third

Serious Appeal,

P. 9.

And for that in his Rejoynder, p. 369. of denying that I Cor. 15. 44. is concerned in the Resurrection of Mens Carnal Bodies. When G. K. hath proved a Resurrection of Carnal Bodies, it may be farther considered: However I defire the Reader to peruse W. P's Arguments on it in that and the four following Pages in his Rejornder, and not be frighted by G. K's Scraps. And for G. W. in Light and Life, p. 68. in answer to M. C. Whether it is the same Corn in the Ear of Wheat, &c. that was fown: Which, till G. K. prove, needs no Defence. And that out of G. W. Ibid. p. 67. But the Refurrection according to the Scriptures of Truth, and Testimonies of Christ and the Apostles, we do believe and own, as recorded in John 5. 21, 24, &c. and many more Scriptures, is much to the purpole for us, that we own a Refurrection; and that thou haft brought it to thew, to how little purpose thou hast argued against us to the contrary. And thy Note, that one of the Scriptures, viz. i Cor. 15. 37, 38. and so in (to Verse 50, say st thou) W. P. has told as in his Rejoynder, That let the whole Verses be considered, and we shall find no such See G. K's thing, as to imply a bodily Refurrection, but a Change from Earthly-mindedness to a

Universal Renewed State to God, shrough the Operation of the Spirit. The whole Verses Grace, p. 9 feem to be 47, 49. as objected of the first and part of the last, to imply a to the same bodily Refurrection, p. 370. (or of 48 too) for no more is mentioned in the Answer following: But p. 371. W. P. explains himself, wet ! Hor thole words, We shall also bear the Image of the Heavenly , I cannot fee how they should relate to the Refurrection of the Carnal Bodies of Men, (i. v. in the Adverfaries Sense.) However, if these do not relate to the Refurrection of Carnal Bodies, it does not follow, but they fand the roll 100) may of the Refurrection in a true Senfe: Nor does their Implying. or W. P's implying from thence, an inward Change and Riling, deny an outward or general Refurrection after Death, for that both W. P. and G. W. abundantly restifie to. Hear G. K. again, A In his agth Affertion, he serious doth most grossy prevaricate, abusing and perverting our words, as be- Appeal, cause we own an Inward Quickning, and being raised with Christ, in Page 52. our Souls and Inward Man, that therefore we deny any future Refurrection of the Body after Death, which we deny not, but affirm against

Ranters and vain Notionists, &c.

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But here I cannot but take notice of a bale Infinuation of thine, in calling Tho. Cafe their Quondam Brother, as if he was or had been a Quaker, Presh, and whom in thy Presbyterian and Independent Visible Churches, thou had'ft dif. Ind. Vif. owned from being any Quaker; and that the Quakers denied and disowned Churches, him and his Ranning Crew, and their wild Actions, who weed to oppose the Qua- p.216, &c. kers, and agreed not in Principles with them, but rather with Presbyterlans and Independents. And yet to bring an Odium upon the Quakers, on purpose to abuse (as 7. M. did) that Honest and Sober People (as thou there call'st them) can'st now call him their Quondam Brother, a certain sign of thy Apostacy. Injuffice and Wickedness, in going to Reproach them with that which thou hadft once cleared them of; as if nothing would fatisfie thee, but to lick up all the old Vomit of former Advertaries (which thou once cast out and loathed) to cast at thy Quondam Friends, and so art become Loathsome thy felf, as if that was true now, that was formerly falle, because thou art changed, and proved falle thy felf: And what Credit, or heed, any Rational Man can give to thee, this is a fufficient Instance. So much for thy Third Narrative in this place, which is much the same with this, and so anfwered, as to the Subffance of it, (and the Second too,) all along herein (and will be) as I have often (tho' not always) noted in the Margin. where the Quotations are the same in the one as in the other, as they mostly are. And in other of thy late Pamphlets, which will do thee as little good, as it will us hurt, in the Judgment of an Impartial Reader, who, I hope, will thereby be induced to read our Books at large, and let God's Can'll receive at those That Witness Judge.

Well, but we have not yet done, there being two or three Quotations ver behind on this Head, which I must not pals, and the first is, p. 102. of Rich. Hubbertborne, whom he calls a great Author among the Quakers, that he may render him and them the more diminutive In his Collection. (which is not much odds of 200 Pages in Quarto) p. 124 Proceederb (faith he) at the fame Rate, against the deceased Saints looking for the Re-Surrection of their Bodies (as if this was a very plain Article in Scripture) ---

' And

Alfo in 2d Narr. P. 35. and Third, p. 28,29.

'And these are they (faith he) that plead for a Life in Sin, while they are here; and that fay, that the Saints glorified in Heaven, do yet hope for the Refurrection of their Bodies, and to not come to the end of their hope, tho' in Heaven: when as the Saints upon Earth, witnessed the end of their hope, the Salvation of their Souls. Now thefe may well deny Perfection on Earth, who deny it in Heaven, which the Saints, we, and the Scriptures, do witness it in both, and against all such who are not fit to speak of the things of God. —And these G. K. begins with a long stroke, as if ashamed to tell who these were, viz. They that rejoyce in Iniquity, and watch for Evil, &c. as in the words before: And are fuch fit to speak of the things of God? (If G. K. had read this and the foregoing Page; he might have found fomething more fuitable to his own 1 Pet.1. 9. Condition.) But to the words it's plain, that the Saints Received the end of their bope (or Faith) the Salvation of their Souls, while on Earth. And is it not frange then, that they should not come to the end of their Hope in Heaven: If that is not the end of their Hope, what is? Which this supposed Hope. or looking for the Refurrection of their Bodies, would imply the contrary; which thews their gross Conceits of the Resurrection of the Earthy Body more fuiting Mahomer's Paradile, than an Eternal State of Blis and Happinels: Bur it would be much better, George, to endeavour to get thither (that thou may not miss of it in the end, than to be too Inquisitive what Body thou shalt have there, and in the mean time neglect the way thither. by opposing the Truth which convinced thee in the beginning. And tho' thou abuself G. W's words. Truth and Innocency, p. 59, as if he said. R. Hubb. bad only opposed the Dodrine of the Glorified Saints in Heaven not being perfect. Which he did not fay only, tho' that was part of what he opposed, that

Re-uniting with their Earthy Bodies.

Page 104. Again in Coll. p. 275. He gives (fays G. K.) bis Sense of the Re-This is also surrection. The Seeds are but two in the whole World viz. (lays G. K. in bis 2d in his Crotchets) the Seed of the Woman, and the Seed of the Serpent] Ner. p.35. however that is true,) having each Seed its own Body (and fo is that) and in every one, until the one be cast out; and every one of these two Seeds in every Man, shall arise in its own order; the one shall arise unto Everlasting Life, and the other unto Condemnation. -- Christ the Seed made his Grave in the Wicked, and in the Rich in his Death; and out of that Grave shall rife with his Body unto Everlasting Life. If thou can'ft receive it, thou may'ft be fatisfied. Are not thefe words (fays G. K.) borrid Perversions of Scripture, and containing abominable Blasphemy? But, George, are not these Horrid Perversions and Forgeries of thy own, and containing abominable Lyes of thy own making ? Reader, I suppose thou takest the abovefaid words of R. H. to stand together as he hath set them down, and fo did I, till I examined them, and will affure thee, that greater Villany was hardly ever acted than this Man is guilty of in Quotation, except by Hicks the Baprist (if he did exceed him.) So that, as W. P.

Doctrine implying an Imperfect State of the very Saints in Heaven, till the

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faid of him, I may fay of this Man, my Heart reembles to think of this deteltable piece of Chear; it is part of Answer to three Queries, and fome left out, and fome added: Which to show thee his, and the Priess his Aneffors, their Deceir, that if ever thou wilt Credit them more, thou may'ft be left without Excuse, I will fet down the words as they are, for thee to compare them, leaving breaks where the Queries are, thus—The Seeds are but two in the whole World, having each Seed its own Body. until the one be cast out-Every one in its own order, after the Death of that which is born of the Flesh: And also after the Death of the Spiritual Wickedness, which is yet alive in all Hirelings and Deceivers (fuch as thou art) where the Seed of God is yet in its Graye.—These of which the Scriptures speak, which when thou comest to understand it. thou wilt understand both the Seeds, and Graves of which we speak Christ the Seed made his Grave in the Wicked and in the Rich in his Death; and out of that Grave shall rife with his Body into Everlafting Life; if thou canst receive it, thou may it be satisfied. Now, Reader: Where are the words above that is in Italick? And how doth this appear to be R. H. his Sense of the Resurrection (much less a denial of it) when it appears that he was not treating of the Refurrection, but of the two Seeds in general (which the Prieft's 7. Horn's Queries, that R. H. an-(wered, related to) and of their Grave and Rifing, as the one was cast out, de or put down the rising of Christ Spiritually, being the Death of the other. And as to the word IN which G. K. fets in Capitals of making bis Grave in the Wicked, and in the Rich, &c. instead of with, I dare appear to any understanding Man, whether Christ was not Crucified Spiritually, (as he was in Sodom and Egypt,) as well as outwardly at that time; and fo tor Deabs. made his Grave in, as well as with the Wicked and Rich in his " Death, So that "or Deaths as the Hehis Cavil at that is little worth. brew Note :

Page ibid. Again G. P. in bis diffinction betwixt the two Suppers, p. 20. faith; inthe Mar-And the Apostle Paul faid, But there shall be a Refurrection of the Dead, both gin bas, it, of the Fust and Uninst; And for Preaching the Refurrection of the in Ila. 53.9. Dead (namely Christ Jesus) he was called in Question, Acts 24.15, 21; And in p. 21. quoting 2 Tim. 2. 17, 18, he faith, but Hymeness and Philetus, concerning the Truth, erred; who laid, That the Refurrection was past already; such overthrew People from the Faith that stands in Christ. who is the Reforrection and the Life, through which Faith they attained to the Refurrection, and had their Vile Bodies, changed, and made like unto his Glorious Body. Note (fays G. K.) bow be perverts the Scripture, both in words and fenfe; the Seripture words, Who shall change our Vile-Bodies, respecting the time to come-but be faith, They attained the Refurrection, &c. Answer, G. F's speaking mystically of the Resurrection in a Christ, and Change of the Vile or Low Body, as attained by Saints, does not make void the Faith of the Referrection of the Dead (i.e. of Saints: deceased) unto a State of Glory hereafter, wherein their Bodies shall be made like unto Christ's Glorious Body, as his words cited by and by doth shew.

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And for his Cavil at G. Ps calling the Referrection that Paul preached Christ Telus, it is not worth answering, inasmuch as Christ himself faid, I am the Refurrettion, and the Life, John 11. 25, that is the cause of their siting both inwardly and ourwardly, and Life Eternal by the Power of his Refurrection, and to no other Senfe did G. F. intend in

And for a Conclusion of this Head, hear the Persons concerned.

Two Suppers, p.23.

t. G. Fox. from the Book quoted- And the Natural Seed that is fown in the Creation, Preacheth the Refurrection of the Dead; and may teach fuch Pools the Refurrection of the Dead, that fay, With what Body do they come, when the Dead are tailed up? Thou Fool, that which thou fowest, thou fowest, thou fowest, thou fowest not that Body that shall be .- So what the Husbandman Soweth, whether Wheat, or other Seed, he Soweth (Mark) he Soweth not that Body that shall be, but God giveth it a Body as it pleafeth him; and to every Seed its own Body: And there are Heavenly Bodies, and there are Earthly Bodies; the Glory of the Heavenly is one, and the Glory of the Earthly is another. So here is is a diffinction of Glories to each Body: So also is the Refurrection from the Dead, It is fown in Corruption, it is raised in Incorruption, &c. - And, as we have born the Image of the Earthly, we shall also bear the Image of the Heavenly in the Resurrection, as the Apostle saith. Now this I fay, Brethren, that Flesh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption .- Behold, I shew you a Mystery; We foul not all fleep, but we shall all be Changed. (Mark all.) So here is a Changing from Corruption to Incorruption, and from Mortality to Immortality; and from an Earthly Image to a Heavenly; and from a Vile Body (made like) unto Christ's Glorious Body in the Resurrection, whose Flesh faw no Corruption.

Collection. P.39, 40.

2. R. Hubbertborne --- The Scripture -- faith, They that are affect in the Duft of the Earth, shall rife, some to Everlasting Life, and some to Everlasting Shame and Contempt. For we---deny fuch as fay there is no Refurrection of the Dead, the Pirst-fruits of this Refurrection is Christ, " Cor. 15, 22,--- I fay to you, that Seed which you fow in the Earth, whether it be Wheat, or other Grain, you fow nor that Body which shall be, but God giveth it a Body as pleafeth him .-- There is Heavenly Bodies and Earthly Bodies, the Glory of the Heavenly is one, and the Glory of

Christian Ruaker,

2. G. Whitehead. Though I really confess the Universal Refurrection of the Body of Mankind, or of the whole Adam; which implieth, first, A Ge-P.317, Go i neral Fall and Death, and that they shall come forth, some to the Refurrection of Life, and others to the Refurrection of Damnation; vet for the very Phrase, namely, The Resurrection of the Body of Flesh, de. I find on the Scripture, but the Refusection of the Dead, the Raifing and Arifing of the Dead, Oc. the state of the state of the

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that of Bodies too, unto Eternal Life: What they shall not be, I have said Railbriefly said and proved: What they shall be, we leave with God, who
will give every one a Body as pleaseth him. And thou Fool, belongs to
the unnecessary Mediar.

X. Concerning the Quakers Notion (as he calls it) of the Light within.

Page 105. He begins this Head, as if he intended in earnest, what he some time fince (as I heard) faid be hoped he should, viz. Live and die a True: Quaker, for thus he begins, The true Doctrine and Senfe of the Light within, ... as a Divine and Supernatural Gift of God, given to all Faithful Christians, of subons it is faid, (as David faid concerning bimself) The Lord is their Light, and their Salvation : And alfo that Christ the Bornal and Effential Word, who was in the beginning with God, and was and is God, is that true Light, that doth enlighten . every Man that cometh into the World, even Heathens, and all Individuals of Mankind, This is well confess'd: But is this according to the Doctrine of the Church of England, George? If not, thou are bound to Retract it again: But if it is, I defire thee to flew it out of their own Books next time, the is, as a Received Principle; and not only what Transent Glances here and there one have had at it. And then I defire also, that they will begin . to Retract those many Books themselves which they have written againstit, calling it by the Approbrious Names of the Light of a Natural Confeience; an Ignus Fatuus, a Dark-Lantborn, a Will in the Wife, a Diabalcal Light, b. Spark from the Devil's Forge, a Whimfical Witness fetch'd from the Lund of Terra Incognita, the Grand Impostor; and much more to the same purpose, of which some lately. And who shall we take for the true Sons of the Church. or as reprefenting her Doctrine, G. K. in the Character above, who calls it Divine, or those others that fay it's Natural? Or. If they hould out-vote. thee, how wilt thou be able to fland to it? which thou lay it, It a Dectrine well warranted by Scripture, and confented to by the generality of Professors of Obria... flianity; and which not only I confent unto, but highly value, as an Excellent Principle, labouring daily, by the Grace of God, practically to improve whatever True . Light within I have, both common and special, and I hope, ever I shall so do: And fo. I pray that God may mable all and me to do the fame. But then thou will never do as thou half done, especially in belying and abusing thy Quondon .. Friends as thou do'ff; and other of thy prefent Practices to contrary to it: for the Light of Christ never taught thee to break his Commands; which makes me fear thou art not fincere in this, or elle that thou rebel'ff wilfully against it. But how say it thou, Consented auto by the Generality of Professor Christianity? How can's thou make that good, when it's so manifest, that the Generality do deny ir? But from whence comes thy diffinction of Common and Special Illumination ! Do not all degrees of Divine Illumination, come. from one and the same Light, by which all Mankind are enlightned? And the Manifestation of the Spirit is given to every Man to profit withall; I Cor. tho' the Discovery or Operation may be different in degree in the Regenerate and Unregenerate, I do not fee why it should be distinguished into Common and Special, as if it was of two kinds, any more than the Light of the Sun, or Streams from the Fountain, is different, which in its own Nature it is not. So that I look on thy distinction, invented to gratifie those that hold, that Saving Grace is not given to all Men; which is an Appendice of the Doctrine of Absolute Reprobation, and which I take the more notice of, because G. K. makes often use of it, and blames the Quakers, especially W. P. for making that the General Rule, even to Fews. Turks and Heathers, as if its Appearance was not the fame, or to the fame end in them, as well as Christians, viz. To bring Salvation, if they would give up to be guided by it, which instead of being a Wild Notion of the Quakers, as he suggests, I count it, and Vild Notion in G. K. to hold, in apposition to the True Light, that enlightness every Man that cometh into the World, John 1. 9.

To flew which (he fays) bath been a principal part of his business in all the three Meetings and all the three parts of this Narrative. I know his chief business hath of late times been, and is, to oppose the Sufficiency of the Light of Christ, and its Inshining in the Conscience, and Christ within, and fetting it in opposition to Christ without, as before shewn, &c. norwithstanding all he hath formerly written for it, and his present Pretence, which I doubt not but the Lord will blaft all his Deligns in, and cause his Light to thine brighter and brighter, tho' he grows darker and darker, calling it Darkness and not Light, because he is darkened; so calling Evil Good, and Good Evil; and put Darkness for Light, and Light for Darkness, to whom there is a Wa pronounced, Ifa. g. 20. and bis Eye being Evil, bis whole Body is full

of Darkness, &c. Matt. 6. 27.

But to thy short Scheme of their Absurd, Unscriptural, as well as Irrational

Notions, of what they call the Light within; As thou fay'ft.

1. It's Natural to Men to bave a Supernatural Light, W. P's Primitive Chri-Stianity, D 15. That is, as Coming into the World; and as the Light of our

Nature. See his words in the place.

2. There is no Natural Light in Men, Ibid. p. 30. There are not two Lights in Men, p. 31. These are not W. P's words in either; but Let them give m but one Scripture that distinguishes between a Natural and a Spiritural Light within, in the first (which if G. K. can do, we may consider it farther.) Or that there are really two Lights from God in Men that regard Religion. Yet he denies not Natural Reason; but whether that can properly be called Light, is the Question, any more than the Candle when unlighted, that David faid, the Lord lighted: And the Light is but one in all, George, tho' in divers Operations; for, There are diversities of Gifts, but the same Spirit. And there are differences of Administrations, but the same Lord. And there are diversities if Operations, but it is the fame God, who worketh all in all. But the Manifestation of the Spirit, is given to every Man to profit witball, 1 Cor. 12. 4, 5, 6, 7. 3. Man

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than Conscience, G. F's Great Mystery, p. 209. This (tho' thou hast clip'd G. F's words) is according to John 1.9. That was the true Light, which lighteth every Man that cometh into the World: And that is more than Conscience, for it shineth in the Conscience, tho' thou, and the Norfolk Priests, in your Darkness, cannot (or do not) distinguish between them.

4. And seeing the Light is but one in Heathers and Christians, and Prophets and Apostles, by Primitive Christianity above quoted (he says) but these are not W. P's words in either of the Pages (nor Heathers and Christians, or Prophets and Apostles mentioned) tho 'tis true, the Light is but one, and no Man has any other Divine Light, than that which lighteth every Man that cometh into the World, John 1. 9. tho some may have a greater Measure or

Degree of it than others.

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5. The Light within not only true Christians, but within all Men, Heathers, Turks, Jews, is sufficient to Salvation, without any thing else, G. W's Antidote, p. 28. This is not G. W's words, but is answered before, That the Light is one in all, and sufficient, (else Christ is not sufficient, which G. K. confesses the Light to be) yet not Excluding the Man Christ Jesus, and his Death, Sufferings, Blood—and Mediation in Heaven, &c. but in Conjunction with it.

6. That the Light in every Man-is God, Chrift, the Holy Ghoft, the Unction or Anointing is blinded in some by the God of this World (G. F's News out of the. North, p. 19.) These are not G. F's words, but that the God of the World doth blind your Eye, which is the Light; which is true in some sense, as Christ called the Light of the Body the Eye, Luke 11. 34. which is sometimes darkned and blinded by the God of the World, as to them (tho' not in it self) that they cannot behold it, according to 2 Cor. 4. 4. In whom the God of this World hath blinded the Minds of them which believe not, left the Light of the Glorious Gofpel of Christ --- Should Shine unto them; and that he is Crucified, Imprisoned, Slain in wicked Men, is true in a fenfe, as before explained and answered; but that its Blood is shed in them-and in the Blood of Atmement, is thy Perversion, and not our words; yet that the Blood trod under feet, as it seems to be infer'd from Heb. 10. 29. Who bath trodden under foot the Son of God, and counted the Blood of the Covenant, wherewith he was fanctified, an unboly thing. Is only to be applied to the outward, I do not understand, inasmuch as it must be inwardly known to Sanctifie; and is called in the following words, the Spirit of Grace, which they had done despite unto.

7. This Light in Believers, and Regenerate Perfons, is first a Seed, then a newborn Child, and lastly, the mighty God, is true, in a Sense, according to Christ's Parable of the Seed, Matt. 13. 31. yet no Contradiction to the outward; as answered before; and G. K's arguing, the Light in some to be Christ, but

not in all, must admit of a Growth.

8. This Light within being God, &c. (as G. K. confesses) teacheth the Quakers Immediately and infallibly (that is, as they are taught by it) as it did the Prophets and Apostles, and they speak and write from the same Prophetical Illumination. That is, the same in kind, tho' not in degree; and them that come to Christ,

Christ, come to the Fulness; yet not to have the same Fulness contained in themselves that was in him (but only a measure of the same.) And tho' their Ministry is to the same end the Apostles was, Epb. 4. viz. To bring unto the measure of the stature of Fulness of Christ; yet not to be equal to Christ and God, as G. K. fuggests, but no where above quoted, but only his Per-

versions, as answered before.

9. The Light within teacheth them what they Preach and Write, without the Scriptures. Is none of our Expressions, but his Perversions, for we deny it not as a means or help to both. And that E. B. upbraids all Protestant Ministers, Coll. p. 126. Is false; tho he says, The Teachers of the World,— Their Prophecy and Preaching would soon be ended, if they had not the Scripture, which is other Mens words, &c .-- to fpeak their Imaginations from. And this like enough; but 'tis one thing to have nothing but the Scriptures to Preach from, and another to make use of them as an Instrument or Means to help or affift them in the hand of the Spirit. But is the Worlds Teachers all Protestant Ministers, George? How would'st thou exalt the World's Teachers, so as thou might throw down the Quakers?

10. That this Light within every Man, is the Gospel, the Power of God, unto Immediate Salvation, to every one that believeth in it. Is true, as thou half declared Revelation above quoted; and the Object of Faith (setting aside thy word alone, which P.22, 242 thou thrust in to exclude Christ without, which is to be understood in Conjunction with it as aforesaid.) And that Prophet (Spiritually revealed) whom God promised to raise up. Is this one of thy Vile Heresies of the Quakers, George? If this is to be Vile, we may fay with David, We shall be yet

more Vile.

11. That the Light within every Man is the Rule of Faith and Life to all Men, yea, a full Rule to lead to Salvation, where it is obeyed; as in G. W's, &c. Glory of Christ's Light within, p. 32. We grant, and are to far from being ashamed of it, as any Error, that we imbrace it, and wear it as our Crown; and blessed are they that give up to be guided by it, their Reward will exceed all thy Revilings for it, who once feemed to prize it fo much, as if thou could'ft have given up all, and even laid down thy Life for its fake; tho' now being turned from it, thou would'st as much undervalue it. And their faying in the faid Book, p. 28. From the Light of Christ within, they [i. e. all Men] have so much of the Instructions or Precepts therein [in Scripture] contained, as are necessary to Salvation. Is not to teach People to be faved by a Covenant of Works, but to exalt the Grace of God, without Obedience to which none can be Saved, tho' not fulfilled by any in that degree as by Christ. Note, Hitherto his Cavils have seemed to be mostly against the Light as in all Men, as if all this might be true of it in fome, viz. Saints, but not in all Men; as if it were not the same Light in all, because all do not obey it; when it's only the Obedience that makes the difference.

12. This Light within them is whole Christ, God and Man, Flesh and Spirit, P. 107. G. F's Great Myftery, p. 246, 249. But thefe are not G. F's words, but G.K's

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perversion, for the word whole is not there, only in the Priest's words in the last place, and G. F's witnessing Christ within, &c. And that G. F. is so much for the Flesh, Body, Blood and Bones of Christ within, that he denieth that Christ has any Body that is absent from his People, and is now in the presence of his Father, Great Mystery, p. 211. Which is like the former, for there is no fuch words of G. F's, only of the Prieff's, but fave with the Apostle, That be is the Head of the Church, and that they are of his Flesh and Bone, and Esh 5, 30. fit with him in heavenly places .- And --- Eat his Flesh, &c. according to Scripture; But that does not deny bim as without, in the presence of the Father also.

Note, Here I cannot but take notice, as I have often observed, that he places the Priest's words or changes to G. F. as his words, if he does not in terms deny them, which how unfair it is: If that should be allowed as a Rule, I leave to any to judge; for a Charge or Objection may be for framed (by thrusting in fome word that is not proper) that the whole cannot fo well be denied, or yet fafely owned in general Terms. So that it would be hard, that a general Answer, as to the Substance of it (as G.F's mostly is, and in Scripture Terms too) should include every word in it, and this is G. F's cafe, or G. K's manner of dealing with him, as here in this, and fo in the next.

12. It is the Flesh and Bone of Christ, a measure in one, and a measure in another, (Great Mystery, p. 246.) But this is none of G. F's words, but implied in the Priest's Charge. G. F. answers, Whereas the Apostle faith, we are of his Eph. 5. 30. Flesh, and of his Bone, &c. But how this is to make the whole to be the part. and the part or measure to be the whole, as G. K. notes, I cannot under-

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14. The Saints eat his Flesh, and they that eat his Flesh bath it within them. This is so plain from Fohn 6. in a Spiritual Sense (but not Literal, as he fuggests) that it needs no defence, for inasmuch as it is not an outward Eating, or of his outward Flesh, but inward and Spiritual, they must have it in them, unless he holds with the Papills, That they eat it with their mouths.

1 g. The Light within is the Urim and Thummim (G.W's Truth and Innocency, p. 16.) Is fo plain from Urim and Thummim lignifying Light and Perfection. as it typified in the High-Priest's Breast-plate, that it cannot be denied; and that not only the Quakers have, but all Men in measure, is as true, and acknowledged by himself; and he is little better than an Insidel if he

deny it.

16. Christ within is the Doctrine of Salvation, which is only necessary to be Preached; and he is a Deceiver that exhorts People for Salvation to any other thing than the Light of Christ, as he hath inlightned them within. This (he fays) evidently appears from .- E. B's .- True Faith of the Golpel, &c. p. 29, 30. quoted in Some Account from Colchester --- which is not in E. B's words, but only somewhat queried by E. B. to that purpose; which he says, These Seven Quakers are fo far from Censuring, that they have Justified, p. 16, 17. But I fay, he is so far from answering those Queries, as they turn'd the

contrary

Contrary on the Colchester Priests, as their Opinion, viz. That it is possible that Men may be Saved without Christ manifest within, contrary to 2 Cor. 13. 5. that he hath not attempted it (tho' he pretends, The whole of which Account is in the several Heads of this Narrative fully replied unto) which is so false, that he hath not replied to this, only pretends to hide their Deceit; in their Reply they transpose the words of E. B. in his Q. 12. from the Light of Christ, to Christ the true Light; as if that was not all one; whereas he hath transposed their words, from Christ the true Light, to the Light of Christ, as above: And has also perverted E. B's words, as if by Christ the true Light, he meant only the Light within, which he never said, or used any such Expression, that Christ

was only the Light within.

Again (says he) in their p. 17, 18. they justifie G. W. saying, They that want Infallibility, and have not the Spirit of Christ, they are out of the Truth, and are fallible, and their Ministry is not of the Spirit. Which to be sure is true, if they have not the Spirit of Christ, they can be no true Ministers of Christ. And for his, Note, Here they not only disown such Ministers who have not the Spirit: And well they might say I, when the Apostle plainly says, If any Man have not the Spirit of Christ, he is none of his, Rom. 8. 9. and if he is none of his, he can be no true Minister of him. And it's one thing, George, not to have the Spirit, and another not to be Infallible in all respects, since without the sist he cannot be a true Minister, but may without the latter, tho' not wherein he is fallible. And the rest of thy Notes, in this and the next Page, being the Fag-end of thy Discourse about the Colebester Account.

thou may it pack up in thy Budget.

P. 108. And as to the Printed Testimony of John Gledhill (which our Friends prefixed) against Printing of his Name without his knowledge and confent (which fhews the Fraud of them that did it) tho' thou would'It excuse it, and pretend it avails them (viz. our Friends) nothing: Asthou would'ft nor have any thing to be fure, avail them, if thou could'ft help it: And would'ft endeavour to ftir up him, and his Non-conforming Brethren, to bear a more full and zealous Testimony against them; viz. the Quakers Errors, is another Instance of thy malicious Spirit against them, to stir up all others against them, if thou could'st; but I hope they will be more wife, than to dance after thy Pipe herein, knowing, perhaps, they loft more Ground by that already, than they have gain'd. However all Indeavours will prove Ineffectual to ftop the Gangrene (as thou call'it it) of the Quakers, which is but the prevailing of Truth, in that and many other places, to the Debasing of the Kingdom of the Man of Sin, and which shall yet more and more prevail (notwithstanding all Opposition) to the Confusion of all its Enemies, of which I hope this present Controversie shall work together for good, and doth already, there being many more Convinced of the Truth, than he hath drawn off, for there is no Inchantment against Jacob, nor Divination against Israel, that shall only formewhat queried by E. B. 1911680

And that, By this and all the foregoing Quotations, it is sufficiently evident, that the Light within, not as taught by the Scriptures, but as taught by

the Quakers, bath led them into manifold Blasphemies, and vile Errors. the Norfolk Ministers (as thou call'if them) bave most justly charged them, concerning God, Christ, and the Holy Scriptures. Answer, That the Quakers teach any other Light than what the Scriptures teach, is falle, and more than thou can'st prove: And that this Light hath led them into manifold (or any) Errors, is no less than Blasphemy in thou to say; and more than the Norfolk Priests, or thou either, have or ever can make appear, as G. W's Answer to them, and this to thee, is sufficient evidence; ' For (to use thy Serious own words) it never yet hath been proved, by him or any other, nor Appeal, ever will be, to wit, That the Religion professed by the Sincere and In 1692. Faithful People, called in Scorn Quakers, is either Paganism, or any other thing than Real Christianity. What Credit or Value then is thy Reproaches of them, now in the Enmity of thy Spirit (Is it because they had never a Parsonage to Bribe thee with?) in behalf of them that canbeing Self-feeking, Worldly-minded, and Covetous (to turn thy own way Cafe words to thee, as thou faid'st of the Presbyterians.) And this they did well up, P. 40, know; and faw, the best way to prevail with thee, was to Bribe thee with 41. Augmentations and Benefices. And because thou tell'st, of Teaching Light not according to Scripture, I defire Scripture for thy Notion, of Common and Special Illumination, that we may fee who teach it most according to Scripture, the Quakers or thee; for if the Quakers teach that it is Christ, fo do'ft thou: If they fay, it is the Gospel preached in every Creature, so did'st thou: If they fay, it teaches Immediately, so did'st thou: If they tay, it's Universal, and appears to all, so do it thou: If they say, it's sufficient to Salvation, fo did'ft thou. And abundance more that I could flew. wherein they and thou teach and hold the fame according to Scripture; for this is an Argument, as one faid of Liberty of Conscience, that one might write of almost without end. But to conclude, I will shew thy ancient Testimony concerning it, and then thy Inconsistency about it; and laitly, our Friends Sense of it; and so conclude this Head.

There be two Main and Principal things held forth by us, which are Universal as it were, the two Hinges, and Fundamental Principles, upon which all Preface, other things, either to Doctrines or Principles belonging to us, do hang Fol. 3. and depend: The first is, That there is no Saving Knowledge of God, or * This was the things of his Kingdom, attainable, but by the Immediate Revelation and Fundaof Jesus Christ, who is the Image, Word and Light, of the Invisible mental too God, in which alone he can be manifest unto the Salvation of Men. now fays, The Second is, That this Image, Word and Light, which is Jefus Chrift, they have no the Son of the Father's Love, doth thine forth, in lome measure, Uni-and that verfally, and enlighten every Man that comes into the World, and there- they deny by giveth unto him a Day of Vilitation, wherein it is possible for him to tals. be Saved; Both which, as they are indeed in the Truth, are generally "denied, "but affirmed by us: Which two notwithstanding, I may truly * Yet now fay, as they are indeed known and witnessed in the Truth, are the chief fays, geneand principal Veins and Arteries, which convey the very Blood, Life and fented unto.

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And is not this the caufe that them thou art joyned with, is fo Barren, dead disc.

But where is the Glory

and Extellency now? Will it be

given to

them that eppofe it?

Spirit, of the Christian Religion, into the true Members of that Body, whereof Jesus Christ is the Head. And the Lord hath made me plainly to see, why the whole Body of every Sect, professing the Christian Religion up and down the World, is so Lean, Barren, Dead and Empty, of that Life and Spirit, which becomes the True Church to have, and which the True Church had, in the Primitive Times, even because of their Ignorance of, and Opposition unto, these two Blessed Testimonies of Truth. And I may boldly say it, Never any Society of People did stourish, or ever shall, or can, with Excellent Indowments of either Piety, or Knowledge, which denieth these two Testimonies of Truth, seeing they are the very Principal Means, and Ordinances of God, which he hath appointed, as through Conduits, to convey both Piety and Knowledge, and all other Heavenly Gifts and Blessings unto Men.

P. 5. 'By the True Faith and Belief of these two Principles, the Nation, that is now as a Barren Wilderness, as to Fruits of Righteousness, would become as the Garden and Paradise of God: The Glory of Lebanon, and Excellency of Carmel, would be given unto it, and it would become a Married Land and Nation unto the Lord, and so would all other

' Nations.

therewith.

P. 7. 'When we speak of the Light, as given unto all Men that they may be Saved, and as being sufficient unto all for Salvation; by Light, we do not simply understand, a thing that hath but this one Property or Quality, of Enlightning or Manifesting-But this Light hath Life in itto Quicken, to Sanctifie, to Purifie, to Heal, to Mortifie, &c. For it being the Image of God, it hath its Perfections answerable unto those which are in God: So that as in God, there is Light, Life, Love, Goodness, Mercy, Righteousness, Wisdom, Power, &c. So in this Light. which cometh from him, there are all these things by way of Participation and Communication. 2. We do not understand this Light and Grace. or Gift of God, and Jesus Christ, as separate from God or Christ, for that it is as impossible, as to separate the Beams from the Sun; for God and 'Christ are one, with the Light that comes from them, for ever. Yea, as the Father and the Son are Inseparable, so is the Light which cometh from them inseparable from both: And accordingly as we say, there is a Saving Light from the Pather of Lights, and from Jefus Christ com-

P. 10. 4. And as concerning the Sufficiency of this Light unto Salvation, We do not understand it in opposition to either the Necessity or Usefulness of the outward Coming of Christ, and his Suffering and Death for our Sins; nor in opposition unto the Service and Use of any Teachings in the outward, that come from the Spirit of God, or any outward things to be done or practised, which his Spirit leaderh unto, &c. This is enough at present.

municated to all Men, and which is in all Men: So God and Christ are together with this Light in all Men, present with it, and in it co-operating

G. K.

G. K. his Inconfiltencies or Contradictory Doctrine about the Seed,

Christ within, the Light, Oc.

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God and Christ is in a Drvine Seed in all Men: Yet at Turners-Hall, There is Christ Go nothing in Man that is not Created. Nar. p. 49. The Quakers wild Notions (viz. p.11,12&0 of Christ within)-Import not only two Christs, but many Christs, even Thoulands. And P. 50. The Scripture speaks of Christ being formed in Believers; but this is a Metaphorical Expression and Allegory. P. 51. But bow this (viz. The Seeds Suffering in some, and Reigning in others) can be understood of one and the same—Seed or Christ, is fully as bard, as to understand bow all Men in the World are one-Man. P. 52. Now, that any thing can be begotten and born in time. yea, daily and bourly, as this Seed is - and yet not a Creature, is not Intelligible. (Note, The words Begotten and Born are not usually ours, in relation to The Rom.8. the Seed, Christ, but rather Raised and Formed, and Begotten and Born, ed the first in relation to the Soul that's begotten and born again of it. P. 57. And born inmany this Seed is Christ (viz. as held by G. F. &c.) and is not a Creature. P.58. And Brethren, in the Greek. tho' I own Christ within, by his Godhead presence, yet I deny that the Seed of God in Men, is either Christ or God: I own that there is a Seed of God in the Faithful. but I deny G. F's Notion of it, That it is not a Creature. P. 63. That God and Christ are in the Souls of Men. P. 88. But let none from this infer, that 1 do not own the Doctrine and Faith of Christ within, and of his Divine Teachings, Infpirations and Illuminations, for that I do with all my Heart, as truly as ever I did-Only I deny the Quakers wild Notions of Christ within. P. 105-The Light within, as a Divine and Supernatural Gift of God, given to all Faithful Christians-And also that Christ, the Eternal and Essential Word, who was in the beginning with God, and was and is God, is that True Light that doth enlighten every Man that cometh into the World—is a Doctrine well warranted by Scripture, and confented unto by the Generality of Professors .- But distinguishes it into Common Illumination and Special, as above (as if it was not all one in all Men.) Yet P. 106. opposes G. F. That Man coming into the World bath it; or, That it is more than Conscience (fo that Christ and Conscience is all one with him) or, That it is Sufficient to Salvation (though Christ) without any thing elfe; or that it is God. Christ the Holy Ghost, the Unction or Anointing (tho' he faid but now, it was God and Christ.) (And what is it then?) or, That it teaches Immediately; (And what doth it do then?) or, That it is the Gospel, the Power of God unto Salvation; or, The Rule of Faith and Life; or, The Urim and Thummim; or, The Flesh of Christ (viz. Spiritually;) or, The Doctrine of Salvation, And what then is it, or what is it good for, if it is not (or doth) none of all this? And yet God and Christ, as above. Behold your in and out, up and down. forward and backward, Uncertain Inconstant Doctor, Deacon Keith. And now, George, feeing thou fay'ft, That none but flark Madmen, and crazed Preface to in their Understandings, will bold perfect Contradictions. Tell us next time Fift Nare. which thou art, whether Craz'd or Stark-mad. Mode or espice cons

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Now a word or two of our Friends, concerned.

The Light which every Man that cometh into the World is enlightned withal, Great My- is the Salvation to the Ends of the Earth, and sufficient, for he that bebleves in it, shall have the Light of Life, and come to witness the Law of God in his Mind, and in his Heart; and the New Covenant, in which he shall not need to say, Know the Lord. P. 103. The Light-comprehends all Darkness, and leads out of it, and there is no occasion of stumbling in it, for, as many as receive bim, to them be gives power to become the Sons of God. And the Light is not Darkness; but he that faith, The Light is Darknels, is out of the Light, in the Darknels; and Justification and Sanctification within, doth not confound it without, but is the same that is within as is without. P. 128. The Salvation to the Ends of the Earth: Her Fed.on ' No Man cometh out of Darkness, out of his Natural State, but who doth believe in the Light, which was Christ's Doctrine, Believe in the Light, that ye may be the Children of the Light; and he that believeth in it, shall not abide in Darkness. P. 154. So the Light will let them fee the Life which it cometh from; will let them fee their Salvation Christ Jesus; will let them fee their Mediator; will let them fee the Truth, for the Light is Truth, which cometh from Christ the Truth: And the Light is Christ, the Way, the Truth, the Light, that Enlighteneth every Man that cometh into the World; In him was Life, and the Life was the Light of Men. P.155. And the Light in the Converted shines out of Darkness in their Hearts, and eives them the Light of the Knowledge of the Glory of God, &c. And the Light in the Unconverted, thines in the Darkness, and the Darkness comprehends it " not. P. 184. The Light-is Saving to them that believe in it; they are 'Saved, them that do not are Condemned: And this leads to Perfection, the Light, to the Fountain of Wildom Christ Jelus the Light of the World, to know the Bishop of their Souls. P. 230. And this is the Eye of the Soul, which gives to fee Christ the Bishop of it, from whence it comes:

'Christ Jesus, the Second Adam, Lighteth every Man, and all Mankind, that cometh into the World, with the True Light; but some hates the Light, and they will not come to the Light, less their Deeds should be Reproved; and their Deeds are Evil, and they are in a Condemned State, and such cannot receive Christ, nor the Knowledge of God; but such who love the Light, with which Christ hath enlightned them, they bring all their Deeds to the Light, and walk in the Light, and their Deeds are wrought in God, never to be Condemned: And such as loves the Light, receives Christ, and the Knowledge of God, which is Eternal Life: And none comes to the Knowledge of God, and of Christ, any other way, but through the Light of Christ, and by the Operation of the Spirit, &c.

And this Light is the Covenant of God, which doth Enlighten every Man that comet into the World. And this Light doth let see the Mediator, the Salvation, the Gospel, &c. With abundance more in the said places.

Now, George, Is Christ the True Light, Only the Light within?

E.B's Works, P. 252. [177]

First, That there is a Divine Light in every Man, which is of a Saving Christian Property in it felf, and therefore fusicient to guide and direct Man to quaer, God, and so to Salvation: And for its being a Divine Light, I have p. 24, 86. urged John 1. 4. In him was Life, and the Life was the Light of Men. Secondly, That this Light is the certain Guide, to True Believers, in Matters of Faith, Spiritual Worship, and Obedience to God, [and therefore that which can give a right Understanding of the Holy Scriptures.]
P. 25. As it's called the Life, the Light, a Gift, Manifestation, Seed, Kingdom of Heaven within, a Measure of the Gift of Christ, the Grace of God, Oc. yet one and the same Spiritual and Divine Life or Light. P. 16. Now mark, That the difference about the Light that is given in common to all (and more peculiarly manifelt to some) is not in the ' Nature and Kind of it, but in Degree; and furely the Degrees of the Light do not alter the Property of it; the Divine Light is one and the fame throughout all Ages, both in the Time of the Law and Prophets. and of Christ's Coming in the Flesh (which was to exalt his Manifesta-'tion in Spirit) and now in the Fulness of Time, thining forth in a more Glorious and Powerful Manifestation, the same Light hath shined forth more and more, throughout the feveral Dispensations of God, which we are all for the Exaltation and bringing forth of the Light in its Degrees and Manifestations of Glory and Power. P. 109. And the same Life which was in him, was the Light of Men, John 1. 4. And this Life, which in due time was manifested, was the same Eternal Life which was with the Father, 1 John 1. 1, 2. which Light or Life, they that obey and follow, in its Appearance and Guidance, it brings them to a Fellowship with the Father, and with the Son. P. 125. A small Stream can wash, and a little Fire kindle and increase to more; and a little convenient Food nourish and satisfie, and a little Water quench ones Thirst, or a small Seed grow and bring forth great Increase: And so a little Light from Christ, can increase and shine more and more, till it discover the Glory of God, in the Face of Jelus Christ the Anointed.

By Light, I understand not the frequent Metaphorical Use of the word, as when Christ faid, Te are the Light of the World; or as the Apostle speaks, Now are you Light in the Lord; Neither the meer Spirit or Reason of Man, p.12, 13, but, that Glorious Sun of Righteoufnefs, and Heavenly Luminary of the In- &c. tellectual or Invisible World, represented of all outward Refemblances, most exactly by the great Sun of this Sensible and Visible World, that as his Natural Light arifeth upon all, and gives Light to all, about the Affairs of this Life, so that Divine Light arises upon all, and gives Light to all that will receive it, about the Concerns of the other Life; fuch a Light, I mean by that Light, which inlightenesh every Man coming into the World; and that leadeth those that obey it, to Bternal Salvation; the Scripture fays no less, John 1. In the word God was Life, and that (very) Life was the Light of Men, that inlighteneth every Man, &cc. P. 12. The theid torning britainen, and the graniton of viant and to a meet the

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Light with which Christ inlightens all Men, manifests Sin, as these words * Classican ' import; For every one that doeth Eull bateth the Light, neither cometh to the Light, left bis Deeds (bould be reproved a Implying, That if they would have brought their Deeds to the Light, the Light would have detected them, and tried them. To which the Apostle Paul bears express Testimony, in his Epistle to the Epbesians, That what sever is Reprovable, is made manifest by the Light. which takes in as well Thoughts, as Words and Deeds .- P. 19. To conclude, If the Light be allowed to manifest all things that are Reprovable. then by the Just Reasons of contraries, should it be sufficient to discover all things that are approvable, with respect to Man's Faith, Salvation and Duty: If the Light tells it is Evil, not to believe in God, it follows. that to believe in God, is according to that Light within, &c. with much more to the same purpose. Now, George, what Light within do the Quakers teach, not raught by the Scriptures; or that hath led them into manifold Blasphemies and Vile Errors? As the Norfolk Priefts hath falfly charged them with, which thou justifies; the contrary of which, I appeal to all Judicious Men, against his Ungodly Slanders.

XI and XII. Concerning Baptism, and the Lord's-Supper.

G. K. P. 108. begins this with a Quotation out of the Book called Some Principles of the Elect People of God, in Scorn called Quakers, p. 75. (being 7. Parnel's words in his Shield of Truth, in 1655.) concerning Baptilm and the Lord's-Supper, which being so much to the purpose, and not being long, I will transcribe the whole two particulars of what he curtails, by citing apart with the Scriptures in the Margin, which he leaves out, and some Notes to obviate his Cavils; and so let it stand as a Lasting Tellimony.

Reaf. p. 30. This he Cavils at, but have they not reason to deny all other but Christ's, that is, as to be now in force or use, this John's is owned as in its Time.

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The Baptism we own, which is the Baptism of Christ, with the Holy Ghost and with Fire, but we deny all other; * For there 'is but One Lord, one Faith, one Baptism, one God and Father of all; and they who would have one Baptism outward, and another inward, would have two Baptisms; when the Scripture faith, the Baptism is but one, and whoso-

Matt. 3. 11. ever hath the Baptilm outward, are the fame they were before, but the Bph.4. 5, 6. (Baptifm of Christ makes a new Creature. (Here G. K. breaks off.) And this I witness, for I received Water upon my Face, as my Parents Rom. 6.3. cold me, which they called Baptism; but I grew up an Heathern as all other Children do, and no new Creature, though my Parent were counted Believers among the World and their Priests But not

1Cor.12.13. I witness the Baptism of Christ, by one Spirit into one Body: And now 2 Cor. 5. 17. 1 witness a new Greature; old things are past away, and all things be become new. [Here G. K. cites again,] And now I fee the other to be formal Imitation, and the Invention of Man, and so a meer Delusion * and

and all are Heathens, and no Christians, who cannot witness this Baptism, Matt. 15. 4. who can witness this, denies all other, for the Scripture faith, The Baptism is but One. (Here he breaks off, and goes to that of the Supper, but I go on,) 'And who can witness this, are Believers; but who cannot witness this, are no Believers: And so it is, that Water, or no Water, availeth nothing,

but a new Creature; for all by Nature are the Children of Wrath; and except they be born again, they cannot

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enter. And as for the Baptilm of Water which the Apoliles used, its being a Figure for its time, the Power went along with it; and the Disciples received the Holy Ghost when they were Baptized; but none can witness this, who fets themselves of acting, or imitating the Apostles. and so takes it up by Imitation; and their ground is the Letter, and are not guided to it by the same Spirit which guided the Apostles; and so they are the same after Water as before, and so now Water or no Water availeth any thing, but a new Creature; for Water was but for its time. tho' many in Darkness have now got the Form, and are groping in it for Life, but wants the Life and Power, and fo from fuch turn away.

Concerning the Lord's-Supper.

The Supper of the Lord we own, which is the Body and Blood of Chrift, John 6. 54, which the Saints feed upon; and this is Eternal Food and Life, and here 35, 56, 57. they all feed upon one, and are of one Heart and one Mind; and here is 1(or 10.16. Pure and Eternal Union and Communion; and this is not Carnal but Spiritual, for Saints are Spiritual, and their Communion is Spiritual and Eternal: And this we witness, who are of one Heart, and one Mind, who are in the New Covenant: And herein we discern the Lord's Body; and here all Drunkards are thut out, and all Lyars, Adulterers, Proud, Coverous, Luffful and Envious Ones; and all Back-biters, Revilers, Extortioners; and all Deceitful and Unrighteous Persons are shut out of the New Covenant. 1 Cor. 6. 9, 10. (Here G. K. begins to cite again) And are without feeding upon the Husk and Shadow, which is Carnal, for the Bread which the World breaks is Carnal and Natural, and only feeds the outward Carnal Body, and goeth into the Belly, and fo paffeth out into the Dunghil: And fo likewife the Cup which they drink: And to the Communion and Fellowthip of the World palleth away: But this is no Nourishment to the Soul, but still the Soul lies in Death; and here is no Communion, but Natural, outward and Carnal, of several Minds and Hearts, full of Filthiness and Un- This G.K.

cleannels, which is the Table of Devils, * Eating and Drinking their own but coming who J.P. mentioned feed at it, viz. Drunkards, Lyars, Adulterers, Proud, &c. which the Apolle lays, (viz. He that committeth Sin) is of the Devil., I John 3. 8. And what better then is their Table, than the Table of Devils? And the Apolle lays, I cor. 20. 21. I would not that ye flouid have fellowship with Devils; ye tannot wink the Cup of the Lord, and the Cup of pevils are associated Parathers of the Lord's Table, and of the Table of Devils; So that there can be no Fellowship with luch: And Af G. E. will plend for Communion with luch, and call it The Table of the Lord, we have good ground to diffent from such facts. Table is not the Table of the Lord, who is of purer Eyes, than to behold Iniquity (the Throne of which half no Fellowship with him) and the Proud be knownth af ar aff. Plat. 138. 6. For what Fellowship hash Rightanowships with Unrighteensfungs? And what Concord bath Christ with Belia! or what part hath be that believeth, with an Inside! And what Agreement bath the Temple of Ged with Holds?—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thir. g; and I will receive you, 2 Cor. 5.14, 15, 16, 17.

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These two Expressions he Carile at again; But what is it less than the Invention of Man, and more Delusion, when none can pretend they are commissioned afresh to use it; especially Sprinkling of Infants, which there is not the least Precept for? And what is it less than the Invention of Man, and more Delusion, to call that Baptilm, which is but Ractism; as G.K. calls it. Ser. Appeal, p. 52.

as G.R.callsit, Ser. Appeal, p. 52.

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Damnation, not discerning the Lord's Body which is Spiritual, which the Natural Man discerns not. (Here G. K. leaves off) And here stands 1Cor.10.21. ' the Worlds Communion and Fellowship, which is Carnal, and cross but 160r.11.29. ' their Carnal Wills, and it is turned into Envy. And for Earthly Trifles 1 Cor. 2. 14 ' they will go to Law, and Cozen and Cheat, and Defraud one another for Earthly Trifles; and like People like Priest: But if they lye in wait for Revenge of one another, then they will not take their Sacrament as they John 3.17. call it; and here the Devil hath a great hold, for he that Envies is a Murderer. And here is the difference betwixt the Worlds Communion.

and the Saints Communion, Life and Death, For to be Carnally minded is Rom. 8. 6. ' Death, but to be Spiritually minded is Life. And here they are without feed-ing upon the Husk and Shadow without, and would destroy the Life and Substance where it appears, both Priests, People and Rulers, and fo have

2 Tim. 3. 5. ' a Form of Godlines, and denies the Life and Power, from such turn away, for it is Delufion to take the Shadow for the Subfrance. There is the Delufion, George; and is it not, to take, or pur, the Shadow for the Substance? which thou can'st not say this is; but at best the Shadow of the thing, and not the thing it felf; Which are (as the Apostle faid, i. e. in its time) a Shadow of things to come; but the Body is of Christ. Wherefore if ye be dead with Christ from the Rudiments of the World; Why, as though living in the World, are ye subject to Ordinances, (Touch not, tafte not, bandle not : Which all are to perish with the using) after the Commandments and Traditions of Men? Which things have indeed a shew of Wisdom in Will worships and Humility, and neglecting of the Body, not in any bonour to the fatisfying of the Flesh, Col. 2. 17 20, 21, 22, 23.

Page 109. W. P. in his Reason against Railing, p. 108 .- I affirm by that one Scripture, [Heb. 9. 10. Which flood only in Meats, and Drinks, and divers Walhings, and Carnal Ordinances imposed on them until the time of Reformation. Circumcifion is as much in force as Water-Baptism, and the Paschal Lamb as Bread and Wine; they were both Shadows, and both Elementary and perishable. (Here G. K. stops, but I will go on to the next he quotes in p. 109.) For though the Latter were more immediately fore running and introductory of the Substance it felf, yet not to be perpetuated, for a Continuance of them had been a Judaizing of the Spiritual Evangelical Worthip, the Gospel would have been a State of Figures, Types and Shadows, which to affert or practife, is as much as in fuch lyes, to pluck it up by the Roots. The Appellation, Ordinances of Christ, I therefore Renounce, as Unscriptural and Inevangelical: Besides, a Spirit of Whoredom from God, Gross Apostacy into Superstition and Idolatry, yea, a Spirit of Hypocrifie, Persecution and Murder, and all manner of Wickedness, has got them, and covered it self within them Jezebel like, the old Enemy of God's Faithful Prophets and People. (Here G. K. begins to cite again,) And we can tellifie from the same Spirit, by which Paul renounced Circumcision, that they are to be rejected, as not now required, neither have they, fince the Falls Church Espoused, and exalted them, Ever been taken up afresh by God's Command.

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Command, or in the leading of his External Spirit; and the Lord will appear to gather People out of them, but never to establish or keep People in them. (And here G. K. ends) No, they ferved their time, and now the False Church has got them, yea, the Whore has made Merchandize with them; and under such Historical, Shadowy and Figurative Christianity, bas he managed ber Mystery of Iniquity, unto the beguiling of Thousands, whose

Simplicity the Lord has, and will have, tender Regard to.

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Now inflead of any folid Answer to all this, and much more in that Book, as became G. K. if he could, he only infers by way of Cavillation. from the severe Censure (as he calls it) in the former Quotation, of denying all other; and W. P. in this latter, that they are to be Rejected. Yet (fays he) W.P. in bis Key, Printed 1699. fairb, 'Hence it is, that the People called Quakers, cannot be faid to deny them, that is too bard a word, (Here G. K. leaves out) But they truly feeling in themselves the very thing which outward Water, Bread and Wine, do fignifie, or point forth (to fay nothing here of their Abuse, and what, in that case, may be argued from the Instance of Mofes taking away the Brazen Serpent by God's Command) (and cites again) They leave them off as fulfilled in Christ, who is in them the bone of their Glory (and breaks off) And henceforth they have but one Lord, one Faith, one Baptifm, one Bread, and but one Cup of Bleffings; and that is, the new Wine of the Kingdom of God, which is within. As if this was a palpable Contradiction betwint W. P. and bis Brethren; whereas J. P's denying them, was, as to the Formal Imitation and Invention of Man in the present ule, viz. Sprinkling of Infants, as his words, of Receiving Water upon bu Face. shew: And so was W. P's Rejecting them, as got and used by the False Church, fee his words above. And his faying in Key, The People called Quakers cannot be faid to deny them, is plain to be, as to their Service in their time, as his words foregoing-And, Hence it is, &cc. as cited imports. So that this is no Contradiction at all rightly understood, being not in the same Sense. And was not G. K. blind, or wilfully Wicked, he would not fo represent it. on purpose to Cavil at it.

And as for his Fearful Delusion (he charges them with) to call these so-Solemn Institutions-by such Names: We call them by no improper Names. nor yet deny, but own them in their time, though it is a meer Delufion in Men, to go to keep up the Shadow, when the Substance is come, and the Shadow ceased, and no new Commission to take it up again. And whether it is not a meer Delution in thee, to pretend Sprinkling of Infants is . Baptism, for that is thy Case: And whatever may be said for Water-Baptism. is nothing to thee, thou not being in the Practife of it, but only Sprinkling, which is neither fo in name or thing: Which till thou can't few any Precept or Example in Scripture for, thou may't hold thy Tongue, and never pretend the Scripture is thy Rule, till thou art ruled by it. For though I heard thou should'st say, Thou could st produce a bundred Scriptures for Infant-Baptism, or Sprinkling, I do here dare thee to produce one; till which it's not worth while to answer thee about Boptism, because thou art Equivocal in the Terms and Practice of it.

Page 110

Page 110. And as to thy Query, Where is now the Unity they boast of ? (viz. in relation to the Contradiction he would fix aforefaid.) . I fay, the Cavil, as to that, being removed, thy Strength is broken, and their Unit Pfal. 122.3. remains in that City, that is compatil together, and at Unity within it felf, where thou, in thy Envy, can't not come, nor halt no part or portion in. but art without among the Dogs, who draw back to Perdition, and lick up their old Vomit, going round about it Grudging and Grinning, but can never enter. And that G. W. in his Antidate, p. 114. Pretends a great deal of Moderation and Charity (as thou fay'A) to some who practise them, but without any change in bim (as thou fay'ft)- And though too many now. are very Formal and Superflitious in those outward Observations and Shadows, laying fo much firefs for Salvation upon them, that they negleft the Substance; yet others being more Conscienciously tender in the Observation thereof, we are the more tender to these, so as not to Cenfure or Condemn them, meerly for Practifing that which they believe is their Dury, either in breaking of Bread, or Water-Baptilm; vet defire they may fee farther. (Here G.K ends, but I cite a little farther) And come under that higher and Evangelical Dispensation of the Spiritual Communion and Bread of Life, and Cup of Bleffing, from Heaven (which can only nourish the Soul unto Eternal Life) and of the Spiritual Baptism of Christ. which only is the Soul's Sanctifying and Saving Baptism: So that this one Baptism, and this one Bread, which is the Substance, they may livingly partake of unto Eternal Life. This was not for G. K's turn to cite, but the above he brought to confirm the forefaid Contradiction; but if he was not beforted, he would fee, and make a difference (as the Apolile faid) between fome that practifed it Confciencionsly, and the Abule of it in others; fo that the one may be Cenfured, and the other judged Charitably of, as G. W. does, without any Contradiction or Change: But this is nothing to him, who knew better once than he Practifes now, and therefore hath no part in it.

And as to, What can this smooth Language of W.P. and G.W.—import—but—to deceive the Weak and Simple? I say, No; it only distinguishes between the Weak and Wicked; and it's thou, and such like, that deceive the Simple, by pretending Sprinkling Infants, which thou once called Rantism, is Christ's Baptism or Ordinance, when it's meerly the Invention of Men; which till thou can'st prove by Scripture, thou was't better hold thy Tongue, for 'tis but a Cheat thou contend'st for, which is not worth heeding; and the People called Quakers, are not changed in their Faith or Persuasion, though they have Charity for some, and always had, making a difference, as the Apostle said: But it's thou art changed in Faith and Practice too, from Scripture Rule, Precept or Example, though thou would'st pretend the contrary, and so acts the Cheat in that too. And for their Condemning all visible Christian Societies but their own, and call them Apost ates, the World, Idolaters, Worshippers of Baal; and the Preachers belonging to those Societies, Priess of Baal, &c. Answer, They Condemn no Christian Society, nor

do they call all others by fuch Names, or their Teachers either, but have had more Charity for fome, as not being equally guilty; nor are all those Mames properly to be applied to all alike fome having been more Sincere and Simple in their way, though the Enmity of many, against the Truth, and farther Discoveries, hath been as a Canker to them, as it is and will be to thee, and them that joyn with thee in thy Envy; but thou would'st fain bring in all other Societies, on equal Terms with thee and thy Envious Brethren, to palliate thy own Apostacy: And what better than Idolatry is it, to Kneel one to another, and give that to the Creature, which belongs to the Creator? with their Images, Crosses, Musick in Worship, and Superstitions Observation of Days, Times and Places, &c. Thou should'st have proved thy own Practice by Scripture, before thou had'st gone to accuse others, except thou was't clearer

thy felf.

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And for thy Supposal, If People, practifing what they believe is their Duty, being missed by an Erring Conscience, &cc. - Can excuse them from Censure, according to G. W's way of Argument, they may extend as much Charity, not only to Judaizing Christians, but to Infidels, Jews and Mahometans. But I doubt not but thou halt as much Charity for them as for the Quakers; and by thy way of arguing, there is no Charity to be allowed to any, but are all Errors of a like nature, or are all alike guilty; how forcible are right words; But what doth thy arguing reprove; Yes (tay if thou) and the most Superstitions and Idolatrous Papists, for no doubt many of them practice what they believe is their Duty, when they Pray to the Virgin Mary, and other Saints. and adore the Bread in the Mass, being missed by an Erring Conscience, to believe it is the Real Body of Christ. No doubt: But this thou might's have kept. at home, who believes (if thou do'ft too) that Sprinkling Infants is Baptifm, when tis but Rantism: And thou halt shewed before, that thou hast more Charity for Papilts than for Quakers; fo that it may be justly suspected, thou wilt go to them next, if it fuits thy Interest, being half way already, and like Cafar at Rubicon, between both.

But they fally infer (lays he) that because unworthy Persons do particle of the coutward Supper, that therefore it is the Table of Devils, and the Cup of Devils:

Paul did not say, He that Eats and Drinks unworthily, eats at the Table of Devils;

but,—shall be guilty of the Body and Blood of the Lord, I Cor. 11. 27. But I have shewed before, in what Sense it is the Table of Devils, and what the Apossile called so; and he says here, He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, Ver. 29. And what is it better then? And durst G. K. say, That such eat the Bread of the Lord; or that any of them eat the Bread which is the Lord. If he can say so of the outward Bread, wherein differs he from Pupiss then? I thought it had been only as

a Sign, and not the thing fignified. Do ve anagy this lies as all the second

Page 111. Some of the Quakers faid, George, Seeing thou art for the curward Bapisim, and the Supper, Why do it their not practice them? (And well they might ask him, fay I.)

To this (lays he) I gave the following mocount, which many declared was

fatisfactory unto them, that not baving an outward Call, I ought not so administer them to others, upon the pretence of an Inward Extraordinary Call, which too many pretend to have. This is directly opposite to the Apostle, who was called, not of Men, neither by Man, but by Jesus Christ, and God the Father, who raised bim from the Dead, Gal. 1. 1. But according to this, whatever Call a Man may have from the Lord, he must stay for an outward one from Man, before he proceed to his Duty in this or that, which is to be the Servant of Man more than of God, and to disober God rather than Man: Therefore this could not be fatisfactory to any, but fuch as would be fatisfied with any thing, and look more at the outward Call than the inward: But who pretends to an Inward Extraordinary Call thereto, this is but a Pretence to hide thy Deceit? And that he did not pretend to any Extraordinary Call for his speaking at Turners-Hall, &c. was his wifest way, except he could give better proof of it, than his turning fo much to and fro, till he turned quite back again: Nor Spiritual Gift to be fure he had little enough, having loft it before he turned there: Though this shews he was no Minister of Christ, for such know their Call, and Commission too. And for his opposing Error there. he rather shewed his own, by turning so often, which he that is right need not do. And. That he was (atisfied with his Baptism that he received in bis Infancy, being born of Christian Parents. If he or others receive such a Stock by being Sprinkled with a little Water on the Face in their Infancy, or by being born of Christian Parents, that it suffices for all the Errors or De-

Tit. 3. 5. fects of their Lives after, without the Washing of Regeneration, and Renewing of the Holy Ghost; it is an easier way, and greater Priviledge, than ever I could find any in Scripture intitled to, even Abraham's Children themselves, who, though they were ready to Boast, like some now, That they were Abra-John 8.33 ham's Seed, and were never in Bondage to any Man, but seek to kill Christ: Who told them, If they were Abraham's Children, they would do the Works of Abraham: And that they were of their Father the Devil, and his Lusts they would do. And that he believe that Bastism, being a Seal of God's Covenant of Grace, doth

And that they were of their Father the Devil, and his Lusts they would do.

And that he believe that Baptism, being a Seal of God's Covenant of Grace, doth
as really belong to Infant Children of Believers under the New Testament, as Circumcision did to Infant Children of Believers under the Old Testament. When he
brings us some Scripture, Precept or Command (at least one of his Hundred)
for Sprinkling of Insants, under the New Covenant, as there was for Circumcision under the Old, as the ground of his Belief, it will be something
to the purpose, and we will consider it farther, till then it signifies little
what he believes, seeing nothing is to be required as an Article of Faith, but
Presh: and what is in express Scripture Terms. For thus he hath said, 'And as for Insant

Presb: and what is in express Scripture Terms. For thus he hath said, 'And as for Infant Ind. Vis. 'Baptism, and Sprinkling a Child of eight days, or more or less, and call Churches, 'it Baptism, it hath no footing in all the Scripture, neither of Precept nor P. 179. 'Practise, as will easily appear, by considering the places of Scripture they cite for it—Heb. 9, 10, to 22. but this Sprinkling was not of Water, but

of Blood; and we do not read, that it was only on the Forehead; and the Cups and Vessels that were sprinkled with Blood and Water, were sprinkled

all over, and not in one fingle place. Next, as to—Gen. 17.9. Where God commanded

commanded Abraham, that every Man-child of his Posterity should be Circumde cifed. And therefore every Infant of one or both the believing Parents are to be Sprinkled with Water. But this Confequence is meerly begg'd, but nothing proved; for the first we find an express Command to Abrabam, for the fecond we find neither Command nor Practice in all the Scripture, nor was the Practice of Baptizing Infants in use, for an hundred Years and more after the Apostles days. Tetrulian was not for, but against In- Serious frants Baptism. - They can give no Evidence in Church-History for Appeal, Infant-Baptism -And here also I could easily deny, and put thee to Redor prove, that your Baptism is the true Water-Baptism: As namely, your Corrected, Sprinkling only a few drops of Water upon the Face. And Secondly, Your p 195,196 using it to Infants: Thirdly, Your Signing with the Sign of the Crots; ' prove if thou can'ft from Scripture thefe things, elle thou do'ft nothing to the purpole. So answer thy own Arguments, George, next time, and prove thy prefent Practile by Scripture, or elfe never pretend to answer any thing, or Scribble against the Quakers any more: And if thou say'st thou hast answered it, I say Nay: And what thou pretended'ft to answer of thy Arguments (with others) against Water-Baptism in general, is but like thy Retractations, so thin, not only as a Fig. leaf, but Oaten-leaf, that any one may fee through it. But that is not thy prefent case, else I could cite abundance more as to that, never touched or answered by thee, or ever can be.

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Next, as concerning the Lord's-Supper--- After it pleased God to Convince bim (as he pretends) --- He had some considerable time of Hesitation, about the lawful and due Administrator (so here was doubts it seems, and he knows what follows) and after he had clearness in that, he delay'd it for some time, for the sake of some others, lest his forwardness (bould be an hinderance and offence to them. This was just to act the Hypocrite, and slifte his pretended Convictions, for fear of offending others; whereas, had it been real Duty, he ought to have fet about it in Conscience to God, (seeing he says, twas. his Error and Sin in Rejecting it) and leave the Islue to the Lord, without fear of Hindering others, but rather to have been an Example to forward them. So that here is great ground to believe, his Convictions were not Real, but Deceitful, proceeding either from his own Natural Realon, which is Cold, Faint and Dead (as he fays) distinguished from that of the Divine Principle, which is warm Living, and Powerful, leeing he could thus tamper with it; or elfe from a Principle of Self-Interest, as being requisite in order to his entrance into that Church he hoped to get Preferment in. And as to the Quakers objecting against bim, that be was a Member of no visible Society, and on that pretence refused to have any publick Dispute with him: And his Anwer - Wby hould that be made a Crime in him, which W. P. in bu Preface to G. P's Journal esteemed -- a Vertue in G. F. viz. That he was of no particular Society. Answer, I know not that it was made a Crime barely, but that as such (without knowing what Church or Society he Espoused or would stand to) he should take upon him to Summon, Try, Judge and Con-

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the City of God,p. 169

demn,

demn, was such a Peremptory and Audacions Procedure for a single Man on his own Legs (especially when so stoating, as 'twas very uncertain where he would Center, or what Principles he would stand to) that it's beyond all precedent, and deserves no notice, but the highest slight: And when he can shew any such Instance that G. F. did so, it may be some Excuse, till then there's no compare. And that he told them, he was a Member of the Catholick Church of Christ; Any one may say so, as well as him: And that he did own the Church of England (while standing separate from them) to be a part of the Catholick Church of Christ, and other Protestam Churches to be other parts of the same; is nothing to the purpose, Deceit Lurks in Generals, the Quakers may then come in for a part, as well as the rest, and so there is no difference; and thou might'st have kept where thou was't. But I question whether thou wilt deny the Church of Rome totally to be a part also in that Sense, and do here ask thee, Whether thou think'st they are not? Seeing I heard lately, thou would'st not deny the Pope when it was put to thee: By which it appears (if true) thou hast more Kindness for him, than for many Protessants.

In the Close of the Meeting (lays he) I told the Auditory, I was ready, by

God's allistance, to prove against my Adversaries, the chief Leaders and Teachers of the Quakers, particularly G. Whitehead, J. Wyeth, and them of the Seconddays-Meeting at London, who have approved the Quakers Books, that they do not believe one Article of that called the Apostles Creed; in the true Sanse of the Scripture, and of all True and Orthodox Christians throughout the World. This is the exact Picture of the Man, which I have fet down intire, Reader, that thou may's fee him in his Colours at once; and whether thou can'it believe him that he fays true, or that he can prove all this; if he can, I know not what he cannot. Well, George, I do here put thee upon it, to prove that we do not believe in God the Father Almighty; or that he is Maker of Heaven and Earth; Or, in Telus Christ bis only Son our Lord; Or, that be was Conceived by the Holy Ghost, or Born of the Virgin Mary; Suffered under Pontius Pilate. was Crucified, Dead and Buried , or, That be rose again the third day; or, ascended into Heaven, and fitteth at the right hand of God, --- or, that he shall come to Judge the Quick and the Dead. Or that we do not believe in the Holy Ghost, or the Holy Catholick Church, or the Communion of Saints, or the Forgivenels of Sins, or the Resurrettion of the Body (in Scripture Sense) and the Life Everlasting. He that can believe, that we do not believe any one Article of all this, may believe any thing, for I will affure him, we believe it all, and every Article of it here let down; and if G. K.-can prove the contrary, he may as well prove that White is Black, and his Black Coat White. And that there is twelve Revolutions, or twelve diffind Intervals of Life, which every Man receives upon this Earth, by the appointment of God, in much Long-suffering, causing them to be twelve several times born into the

World, (p. 7. of he knows what.) However, this flews the Man's Conficience towards us, and how little he regards what he fays

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And, That the Falle Pretence of the Quakers Teachers, to Entraordinary Prophetical Inspirations, give them the just Character of Falle Prophets. But whatever Falle Pretences does, do true Pretences to Infpirations give them fuch a Character ? Did'st nor thou, but in p. 88. pretend to own it? (though I thought in Deceit.) And art thou now going about to condemn it, as Palle Prerences? Wilt thou never leave contradicting thy felf, till thou art flark Mad? * But what Quakers Teachers pretend to Extraordinary Prophe- * Prefacetical Inspirations? Do'st thou not know that we pretend to no such, as an to 1 Nor Article of our Faith, of absolute necessity, only occasionally, though some fuch Gifts have been known in these latter days, which if thou deay, I will prove. And that it was some of the most Crying Sins committed in this Land, that so many False Prophets should abound in it, speaking Lyes in the Name of the Lord, pretending the same Immediate Message and Authority that the true Prophets bad, when as they can give no proof of it. This is a manifest Lye in G. K. as intended against the Quakers, of which Croese's History can convict him: And what was this of E. Burroughs to O. Crompell--- But if thou continuest in the Oppression, the Lord will suddenly Smite thee. Delivered to him in the Sixth Month 1658, about a Month before bis Death. And again in his Meffage to the Rejetted. (then) present Rulers. 'But, and if you--- be always Treacherous, and works. Disobedient towards him, and abuse your Power, and difregard your fol. 569. Price that God hath given you, and trifle away your Hour about Places Ibid.f. 593 of Honour, and such Self-seeking Matters, and the Cause of God be neg- (1659.) lected by you, and his People continued oppressed Sufferers under you. as they have long been, even then shall you be saft aside with shameful Difgrace, and the heavy Hand of the Lord shall be upon you in Judgment, and you shall be Smitten more than any before you; your Estates ' shall not be spared from the Spoilers, nor your Souls from the Pit, nor your Persons from the Violence of Men, no nor your Necks from the Axe, &c. See more in the same place. Now, George, was this a true Message or no? If the Prophet is approved by the words of his Prophecy coming to pais, according to fer 28, 9, then this is known to be one; and many more could I mention in those days. Also H. Smith's Vision of the Fire concerning London; of which The Ibbott also had an Express Vision and came to Proclaim it but a few days before it broke out, and went through the Streets as a Sign thereof. J. R's Prophecy in Meter of the Plague

Ob, London! Great shall be thy Woe; Who shall Lament thy Case? For in thy Streets Green Grass shall grow, God shall thee so debase.

G. For the younget—The People are too many! The People are too many! I will England's Sad Efface thin them! I will thin them! And G. Bishop to the K.-- and both H- of P- Lemented.

1664. Meddle not with my People because of their Confeience to 1661. p.7.

'me; and Banish them not out of the Nation, because of their Con-worning of science; for if you do, I will send my Plagues upon you; and ye shall the Lord.

'know that I am the Lord. Now, George; Art thou yet convinced of thy (1667)

B b 2 Falsehood? P. 17.

Independ. p.226.227

Fallchood? And many more I could produce, concerning the former and latter Powers, &c. of which a Volume might be written. But to pass Presh and that at present, I would refer thee to thy own Book, in Answer to F. Man ther, to fee if thou wilt believe thy felf, or deny thy own Hand; particularly, of a dreadful Visitation of the Small-Pox, called the Black Pox, that cut off many (in New England) of which they were forewarned by a Woman (M. Brewster) that was moved of the Lord to come from Barbadoes, and went into their Meetings with ber Face all made Black, for a Sign of what was coming upon them. Alfo. It is memorable, that Major Aderton, being warned before-band of the Judg-ment of God, be made light of it, (laying, You use to tell us of the Judgments of God, and they that went before told us of the Judgments of 2d Part of God, but they are not come yet (or to that purpole) but foon came upon New En- him, for having been a Training, his Horse being affrighted, threw him and dash'd our his Brains, and being carried into the Town and Courthouse, his Blood randown the place where they had Condemned Friends.)

gland's Perfecutions.

Vanalani

And also it is very memorable (lay it thou) bow one of those Persecuted Servants of the Lord, called Quakers, did plainly fore-tell, that the House of Governour Indicot, a great Perfecutor, should be left Desolate, and become a Dungbill, as did accordingly come to pass, and bath been observed by divers, to have been a Real Prophecy, Divine Justice and Providence did so bring it about. And many other Judgments thou mentionelt, on the Persecutors of that Honest People, and Servants of the Lord, as thou called'A them then, (and so they are still,) but that is not my prefent bufiness to recount. And wilt thou deny all this now? What a willful Lye then must it be in thee now, to fay, They can give no proof of it, when thou thy felf halt given fo many? And wilt thou deny plain Matter of Fact? If thou do'ft, or goeft to shuffle it off, I shall take it as a Confirmation of thy Hardenedness, and an Aggravation of thy Guilt. And if some have spoke of Judgments, that have not come to pals in the time expected (as some did not formerly, for no Prophecy of old came by the Will of Man, the Times and Seafons being in the Hand of God, and many knew not the time of their own Prophecies; and when they did prefix it, was fometimes liable to be mistaken in that, tho the Prophecy might be true in it felf, and come to pals too afterwards.) And I would not have thee Boalt or Vount as Major Gen. Aderton did, That they are not come yet; for thou know it not how loon they may come and on thee in particular, if thou perfit and Repent not. And if some have been militaken, it's no more than fome of thy own Coat have been, as I could prove: And I would not go to vindicate any that pretend to foeak in the Name of the Lord, that are not truly moved thereto; but count it great Prefumption, and juffly to be Condemned, when it doth for appear. But for thy faying, They can give no Proof of it, is a grand Lye, there being fo many even out of thy own Book: But many (lay's thou) ---- to the contrary, as -- their Vile Antiebriftian Errors publish'd in their Books. Bur that, upon Examination, is found to be thy own Perversions of the true Senic of their words; thou having got an Art of Fallacy (that will

be thy Ruin) to make any thing look White or Black, as thou art minded, that is, to them that look with the fame Eyes with thee; and thou could it once make them look to the contrary of what thou now do'ft; and I hope is fufficiently clear'd from thy ill Constructions in this Book, to be no Errors but Truths, which thou dar'ft not fay the contrary to many of (only to fatisfie thy Quarrelfom Humour) as I have shewed, and may at the end hereof, to fee whether thou dar'ff fland to it or no. And that Lewd Swearing, and open Prophanation of the Name of God, are not greater Sins, nor so great nor dangerous---Shews his Charitable Constructions to such more than us; and how much more a Friend he is to open Profanencis, than to Religious Errors, if such there were; like T. Vincent, that said, He bad rather bis Hearers did go to a Bawdy-bouse, than to a Quakers Meeting. But his Folly was fufficiently made manifest, as thine is and will farther be; not but that speaking Lyes in the Name of the Lord is abominable Sin; and if fuch there are that do fo, they are not own'd but denied by us, but if I should hear (which I do not defire) some of G. K's Church Cursing and Swearing, and Profancing the Name of God in fuch a dreadful manner. as would make a Sober Man, that fears God, tremble to hear it, and a Quaker in Zeal should tell them, that except they Repent, the Lord would pour out his Judgments upon them, though he was not immediately moved of the Lord thereto, as a Prophet, yet true enough, and would affuredly be their Portion without Repentance, I should not think his Sin equal to the others; but thou wilt not only Lye in pretence for God (though against thy own Conscience and knowledge too) but Gruelly Perfecute (if not Kill) for his take (I doubt not) and count thou did'it God good Service too, if thou had'ft Power (fo blind is Envy) of which thy Inveterare Spleen against us is sufficient Evidence: (as booked and a

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But as I cited him above against Sprinkling, hear him a few words concerning the Supper out of the fame Book. Next, concerning the Supper, Prestored? we grant, that Christ had an outward Supper with his Disciples, when Ind. Pis. he did ear the Paschal Lamb with them, and this was a Real Supper, and Churches. not like that which ye now use, that is neither substantial Supper nor P-185-Dinner, being only a little Crum of Bread, scarce so big as a Nut, and a Spoonful of Wine or two, which hath little outward Substance, and no "Inward and Spiritual Signification unto you, as you use it, while ye lakegether deny, that the Saints are Partakers of the Substance of Christ, or that Christ Really and Substantially dwelleth in the Saints: And while ye 'also deny all Inward Revelation of him in these latter Ages, your Supper is a meer Shadow, and none of Christ's Supper, nor of his Institution; for when Christ did Sup with his Disciples, in the Night wherein he was Betrayed, he began with the Cup, and Bleffed, or gave Thanks, and faid. 'Take this, and divide it among your felves : And next he took Bread, and Bleffed, or gave Thanks, and brake it, and igave unto them, faying, and is This is my Body; This do in remembrance of me. Likewife after Supper he took the Cup, faying, This Cup is the New Testament in my Blood, drink ye

all of it; Luke 12. 14 to 10. So we fee, he used the Cup twice, and began and ended with it, and fo do not ye. This, with much more following in the fame place, as well as in his other Books, not only againft the Ourward Practice now in tile, as neither Sign nor Substance, but also of the Inward and Spiritual Eating, or Feeding on Christ in the Heart, which we partake of: Which though he put out a Book, pretending to answer the Quakers Arguments, and his own, against Baptism and the Supper : yet fo Partial and Deceitful is he, that he hath not fo much as mentioned this, or any one elfe, of his Arguments, against that called the Supper, that I can find, to thin, flight and Hypocritical is he, in his pretended Retractations or Recantations of his own, tho' the fame that we hold, which how Infignificant or Weak his Pretences must be in the case, any may

judge. And as in all these two last Particulars of Baptism and Supper, he hath produced no Arguments for Water-Baptism or the Outward Supper, much less Sprinkling of Infants, and good reason why, because he could not from Scripture: fo there was no need of producing many to the contrary; only I would propose thus much, that as Water-Baptism was fobn's Baptism, who faid, I indeed Baptize you with Water unto Repentance; but be that cometh after me, is mightier than I (and is prefer'd before me) whose Shoes I am not worthy to

bear : be shall Baptize you with the Holy Ghost, and with Fire. He must increase, Chap.3. 30. but I must decreuse. So his did decrease, and Chris's increase; which is the one Baptism of the Spirit, by which we are all haptized into one Body. Though 1 Cor.12.13.

that of Water was continued for fome time after, as well as Circumcifion, and fome other things in Condescention to the Capacities of the Weak, who had been in the belief of John's Baptism (for all Judah and Jerusalem was baptized of John in Jordan) yet that Water was not meant in Christ's Commission,

"Matt. 28.19. Go Teach all Nations, Baptizing them, &c. (not only because not express'd as Mer. 1.7. G.K. faid) but because Paul faid, Christ fent him not to Baptize, but to Preach

the Gofpel; and yet lays, He was not behind any of the Apostles. And when he faw them begin to differ about it, be thank'd God that be baptized none, but fuch and fuch; which shews plainly, that what he did was by Permiffion, and not by Command; and fo if he was not Commissioned to it, it confequentially follows, the rest was not neither; and therefore what was done as to that, was by Permission only. So that the Cessation of it, in reference to Christ's, that was to take place in its stead, cannot justly be counted a Crime in them that disuse it, but rather Weakness in any now

to continue it, being not of the Nature of the Everlasting Gospel, or of abso-"Truth Adv. lute necessity to Salvation, as G. K. faid, and now the Lord hath opened the Pountain of Living Water, for Sin, and for Uncleanness, as was Prophesied, Zeeb. 12. 1. for all to walk in and be clean. But this is nothing to G. K. ai

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who hath heither real Sign nor Subflance, as aforefaid. Mat. 26, 26, And as to the Outward Supper, or Pallover, that Christ cat with his Mark 14,22, Disciples the night he was betrayed, faying, With defire, I have defired to

eat this Paffover with you before I fuffer. Being the Feast of the Paschai Lamb, which

Matt. 3.11. Mark 1. 8. Luke 3. 16. John 1. 26,

P. 173.

Lake 22.14.

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which the Jews kept Yearly in remembrance of their Deliverance out of Egypt, and therefore this feem'd to be the Accomplishment of it. And though Christ faid (as Luke adds) This do in remembrance of me; yet he faid, I will not any more eat thereof, until it be fulfilled in the Kingdom of God; and also, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come, or-until I drink it new with you in my Father's Kingdom. Now this is plain, Matt. 25.29. that the doing of it in Remembrance, was but at most till he come, according to Paul's words, after the Rehearfal of it, as he received of the icor.11.24, Lord, For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's Death till be come: Which I look on, is no more an Injunction for continuance of it, than if one should say to a Friend, as often as thou comest to London, come and fee me, would oblige him to come on purpose. Now that which we differ most in, as to its Continuance, is as to the time of his Coming, which we take to be his Spiritual Coming; and fay he is come, and they put it off to his Coming at the end of the World: But to put it out of doubt, Christ himself said, They should not have gone over the Cities of Israel, till the Matt. 10.23 Son of Man be come. And though It was Expedient be would go away (elfe the John 16.7. Ch.14.3,28. Comforter would not come ; he faid, He would come again; and bad his Disciples acts i. wait (at Jerusalem) for the Promise of the Father. And according to his Promise, John 20.19. he did come again unto them, and is come the second time, without Sin, unto Sal Heb. 9.28. vation. And now what reason or Scripture have they, to put it off to his Coming at the end of the World, more than we to take it as to his Spiritual Coming? For if a near Friend, that's going a Journey, should leave a Token with another to keep in remembrance of him till he come, I appeal to Reason, whether it would not be most Natural to understand it of his next Coming, rather than of his last Coming, which exactly anfwers the case, and shews that we have more reason now to disule it, the Substance being come, than our Adversaries to continue it only as a Sign in Gospel times, when the Substance is come, and the Spirit poured forth to all that will receive it. And Christ said, It is the Spirit that quickneth, the John 6. 63. Flesh profiteth nothing. I am the Bread of Life. the Living Bread, which came down from Heaven: If any Man eat of this Bread, be shall live for ever: And the Bread that I will give, is my Flesh, which I will give for the Life of the World .-- Except ye eat the Flesh of the Son of Man, and Drink bis Blood, ye have no Life in you. For my Flesh is Meat indeed, and my Blood is Drink indeed, &c. At which many were offended, and went back, and walked no more with bim. as many are, at the like fayings, now. And what would G. K. have done, if he had been in those days to have bore these hard sayings (as they call'd them) and many more in this Book of John? Or what work would he have made of it? But as for you, all ye Honest-bearred, who are feeling the Lord, and Substance for your Souls, be not effended or stumbled at it ocome to the Living Bread, and Fountain of Living Water that stands open, the ye may est and drink abundantly, and your souls may be fatisfied. Labour no. for the Meat which perisheth, faid Christ, but for that Meat which endureth unto Everlasting Life. Why thould you feed upon Hunks any longer, when in the Father's

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[192] Father's House is Bread enough; Which as you come to eat of, you will fay as John 6. 34. some then did, Lord, evermore give us this Bread, even daily Bread. Wherefore come away ye that bunger and thirst after the Living Bread and Water of Life. & 7.37,38 If any Man thirst, let bim come unto me, and drink, (faid Christ) He that believeth on me, --- out of his Belly shall flow Rivers of Living Waters. Wisdom Prov. 9. 1, bath builded ber House .--- She bath furnished ber Table. She bath sent forth 2,3,5 ber Maidens, she crieth upon the bigh places of the City---Come, eat of my Ch. 8.21. Bread, and drink of my Wine which I have mingled.—That I may cause . Ila. 55.1,2,3. those that love me, to inherit Substance. Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price. Wherefore do ye spend Money for that which is not Bread? and your Labour for that which satisfieth not? bearken diligently unto me, and eat ye that which is good, and let your Soul delight it self in Fatness. Incline your Ear, and come unto me: bear, and your Soul shall live, and I will make an everlasting Covenant with Rev. 3.20. you, even the sure Mercies of David. Behold, I fand at the Door and knock: If any Man bear my Voice, and open the Door, I will come in to him, and Sup with him, and he with me. And if thou come to Sup with him, thou wilt not need an outward Sign to keep thee in Remembrance of him, but wilt enjoy him in thy Heart. This is the Supper of the Lord which we stand for, and would invite all others to; which, if ever thou come to partake of, it will be as Marrow to thy Bones, that will strengthen both thy inward and outward Man; I speak my own Experience, and which I have been drawn forth the more to fignifie for the fakes of others, more than his (G. K.) though he was once as much for it as most, but hath now no part herein. But because I have cited our Friends for Explanation of their Sense on every Head, I will continue it to the last, and that only out of W. P's and G. W's Books above quoted.

To fay, we deny Obedience to God's Commands, because we deny the pre-' fent Necessity or Use of their Water, Bread and Wine, will never hurt us; gainst Rail c for, first, We know, and they confess, that they were in the beginning ing, p.107, used as Figures and Shadows, of a more hidden and Spiritual Substance. .108. 2. That they were to endure no longer than till the Substance was come. Now the time of the Baptism of the Holy Ghost, Christ's only Baptism, therefore called the one Baptism, bas been long since come; consequently the other, which was John's, was fulfilled, and as becomes a forerunner, ought to Matt 3. Acts 1. cease: The like may be said of the Bread and Wine, for as there is but one Baptism, so is there but one Bread. The least in the Kingdom was greater than John (as to his) Water-Baptism, He was to decrease, Christ to increase. Jefus Baptized not with Water. Tis true, He bid his Apostles Go, Teach, Baptizing, &cc., but no Water is mentioned. But Luke, in the first of the lays, That before Christ gave that Commission, mentioned by Matthew, laid, John Baptized with Water, but ye fhall be Baptized with the Holy Ghost, not many days bence: And then comes the Commission in force, Go, Teach, Baptizing, &c. How! With the Holy Ghost, turning People from

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Darkness to Light, and from the Power of Satan unto God? 3. They were but the more Noble among the Meats and Drinks, and divers Washings, that the Apostle said, were but the Shadows of the good things to come; for I would not that any should be so Sottish as to think, That Christ came to abolish those Shadows of the Jews, and institute others in their room, by no means, He came to remove, change and abolish, the very Nature of such Ordinances; and not the particular Ordinances only, to wit, an Outward, Shadowy or Figurative Worship and Religion; for it was not because they were Fewish Meats and Drinks, and divers Washings; but because they were Meats and Drinks, and divers outward Washing at all; which never could, nor can, cleanse the Conscience from Dead Works, nor give Eternal Life to the Soul; else wherein would the Change be, I affirm by that one Scripture (as above quoted.)

But they Baptized after the Holy Ghost was poured out. True: And they P. 109. also would not East the Flesh of things strangled, nor Blood; They Circumcifed and Purified themselves in the Temple, and bad Vows, after the pouring forth of the Holy Ghoft. By which we may learn, that Condescension and Practice are quite differing things from Institution, else Paul would never have faid, He was not (ent to Baptize (i. e.) with Water; whose Commission, doubtless,

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But they brake Bread, and Paul received it from God. True: But Paul never enjoyned it; he faid, As often as ye do it, &c. which is very wide of any Institution. Again, Read the Chapter foregoing, 11 or 10, where he tells the Wife Men of another Bread, than that he spoke to the Weak of, who eat and drink in Excess, not discerning the Lord's Body. See more in this Book, and in his Quakerism a New Nick-name for Old Christianity.

The difference between us and our Acculer, in this Point, is about the G. W's Text 1 Cor. 11. 26. of shewing forth the Lord's Death till he come, as he Antidate, ' lays, By the Celebration of his last Supper, Whether this Coming of Christ he Spiri- P.111,112 tually in our Hearts, or at the Resurrection at the last day, which ends the time 'limited for the Celebration thereof: We believe it of the first, he of the last. His Reason is, That Christ was so come in the Hearts of the Holy Apostles, and of the Purest Primitive Christians. The Apolles condescending to divers things that were Shadows and Figures for some time, it follows not, that therefore we are bound to imitate them in all things they did; neither were the Corinthians the Purest of Primitive Christians, when Paul writ his 'First Epistle to them; nor had they then so far attained to the Coming of the Lord Jefus Christ, as to confirm and make them blameless, as in his days, but then waited for fuch his Coming, 1 Cor. 1.—And told them, The Cup of Bleffing which we blefs, is it not the Communion of the Blood of Christ? and the Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread, and one Body; being all partakers of the one Bread, 1 Cor. 10, 16, 17: And doubtless the Knowledge of this Mystery, "was what he Received of the Lord, which was above the Sign, Shadow or Figure thereof.

P.113,114 As to Christ's Celebration of his Last Supper, 'tis strange that should be so much urged as Obligatory upon us, until Christ's Last Coming again at the Resurrection in the Last Day, seeing we find none of the Urgers thereof, so much as in a true Imitation of the Last Supper of Christ, where he eat the Legal Passover with his Disciples, according to his last Appointment, this part of the Supper being laid aside as Jewish, fulfilled and ended by Christ. And therefore to us that Last Supper of Christ appears to be a Consummation and fulfilling of the Jewish Soleman Feasts

* See T. Godwin's Mofes and Aaron, Treating of the Paffover, &c. and Chrift's answering the fame in his Supper, Exod. 12. Matt. 26.18, 19. Luke 22. 8. to Verse 15. under the Law, as John's Baptilm was of the divers Legal Washings (or Baptilms) imposed until the time of Reformation, when Christ blotted out and nailed the Hand-writing of Ordinances to his Cross; after which they were not Obligatory, though condescended unto for a Season, by reason of the Weakness of divers, and Respect many had unto them in the

'Churches Infancy. (Here we began to cite above.) See more in this Book, and his late Answer to the Norfolk Priests.

POSTSCRIPT.

HE begins his Postscript, by telling, as an Evidence of his owning the P. 112. Church of England .- When he received the Lord's Supper, as he calls it (though I suppose rather at Dinner-time) viz. The first Lord's-day (as he calls it, as if every day was not the Lord's) of February 1699. And first Lord's-day of March (so called from the Heathens.) Like one of those Hypocrites Christ spoke of, that founded a Trumpet in the Synagogues, and in the Matt.6. 2. Streets, that they may have Glory of Men; of whom he faid, Verily, I fay unto you, they have their Reward. And for his doing it with great Inward Peace : that may be while the Strong Man keeps the House, and the Witness slain; or being milled by the Erring Conscience he spoke of P. 110. else one would think, after above Thirty Years Religious discent, and Writing fo much against it, as to Matter and Manner, would have made a Man stagger a little, if his Conscience had not been Seared, as with an hot Iron. And that on the same day R. Bridgman, and M. Everet, and some other of his Friends, Received it at Huntington, that they might not be behind their Gal.3.7,2, Master; of whom it may be said, as Paul did to such-like, O foolish Gala-3. 4. tians, who bath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ bath been evidently fer forth? - Received ye the Spirit by the Works of the Law, or by the bearing of Faith? Are ye fo fooligh? having begun in the Spirit, are ye now made perfect by the Flesh?. Have ye suffered so many things in wain? Being of them that draw back to Perdition; and to whom, and fuchlike, I may apply the words of the Pfalmift, But my People would not bearken It to the to my Veice: and Ifrael would have none of me. So I gave them up unto their own Hearts Luft: and they walked in their own Counsels. O that my People had end.

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hearkened unto me, and Israel had walked in my ways! I should soon have subdued their Enemies, and turned my hand against their Adversaries. The Haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have sed them also with the finest of the Wheat: and

with Honey out of the Rock should I have satisfied thee.

And (P. 113.) That R. Bridgman having been but lately a Member of their Mens Meeting at London, and one of the Twelve, -brings to my mind what one lately writ, that Judas is more properly applied to him that kept the Bag. And the more Shame it is for him if he was in fuch a Station to follow the Example of that Grand Traitor to foon; but now I think on it, he went out from Supper after he had received the Sop: Bur his Folly is fufficiently made manifest, and so I doubt not but M. E's will too, and that her Fruits will make her manifest, and the more, for baving (as thou fay'st) for many Years, till of very late, been received and well owned as a Speaker among them (though perhaps not lo well as he thinks) which if it was fo, is the greater Aggravation of her Unconstancy and Apostacy, to be a Preacher many Years to others, and at no more Certainty of what the Preached, than to turn back again (with the Sow that was washed, to the wallowing in the Mire) and so become a Cast-away. And (P. 112.) for her having had ber youngest Son and three Daughters lately Baptized (Sprinkled I suppose he means) I may only fay, As is the Mother, to is the Daughters: But this is mentioned by G. K. not for their Honour, as if he counted they were ever the better now for what they were, I suppose, but to boast of his Victory, that he hath taken Two Quakers Captive in his Six Years War, as the Chief of his Spoils (a great matter for fuch a mighty Champion) for two fuch more I question whether he can mention in Reality. And therefore for his Some other of bis Friends-in Great Repute (and Good Repute) among that People, that did the like, in Huntington, Manchester, Bedford, &c. And (P. 113.) Besides divers others that might be mentioned, were not only in Unity with them, fince his arrival in England, but in great Repute among them. These are only Plourishes to garnish his Triumph, and make the Churchmen think what a Great Victor he is, and what Service he does, that they may reward him well; for there is few fuch, as I know of or ever heard of that was in any fuch Repute among the Quakers, that have Renounced itand go to Church, as he fays, in Huntingtonshire, or elsewhere, that ever I could hear of; and let him name them if he can (leeing he says, shat might be mentioned.) And W. Mather was not in Unity (whatever his Wife was) being of a feparate Spirit feveral Years before: And name any at Reading or London that were really to. So that (thou lay'ft) to thy certain knowledge above Forty Persons within few Months past, are come off for kerism, and brought to the Church (of England he means, I suppose, by the Term the Church, as if there was no other.) This, to thy certain Knowledge, must be a great Untruth, that they were Quakers in Unity or Society with them, or of fuch Great Repute as thou speakelt of, if fo many; fo that to thy certain knowledge it must be a great Lye as such, and what then Cc 2 being against Knowledge.

And therefore as to all the Boatts, as to number of Converts, that thou

half been made Instrumental to bring over to the Church of England, as thou precend's, which I look upon as empty Flourishes to make a noise; and all the Lying Stories that have been in News-Papers fince, thou should'st name them, that we might see whether a quarter of them were real Quakers, or in Unity or Society with them at thy coming over, for I question whether thou can'st name Four of the Forty that were really fo of fuch Repute, though thou infignificantly bring it in thy Daughter too to make up the number. This is much like thy Hundred Scriptures that (I heard) thou pretend it thou could it produce for Sprinkling, and yet could'if not, or would'if not, produce one: And much to the fame purpole are thy Converts, they being generally a loofe fort of unstable People. that was hardly ever Faithful or Constant to any thing; and Children, and young People, that hardly knew their Right Hand from their Left. or where to fettle, but liable to be fway'd by fuch as had the afcendent over them; and fo go, and have a little Water Sprinkled on their Faces. as if 'twas fuch a great bufiness; and one go, because another does it: Besides, some such Rebellious Children there will be, as 'twas said of Ely's 1 Sam. 2. Sons, that would not bearken unto the Voice of their Father, because the Lord awould flay them; and fo gad abroad, to change their ways from better to Jer. 6. 30. worfe ; but as the Prophet faid, Reprobate Silver shall Men call them, because the Lord bath rejected them. Nor can we fee any better Fruits brought forth after than before, but rather more Pride, Lightness and Vanity, which is no good Token of the Effect of their Sprinkling: And belides, there are always some Discontented Persons in all Societies, as there are Malecontents in all Governments, who either feek, or take occasion at something or other, fpy a Mote in a Brother's Eye perhaps, when a Beam is in their own; and fo grow Humorfome, and straggle about: And others that have been disowned for some disorderly Walking or other, and such

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Conforts.

Such Fragments as these help G. K. to make up his Triumph after all his Ruggle; and for his (and the Post-Boy's) Ground of bope, that many others will follow, they may hope what they will, as I told the Priests in the beginning, but they may hope long enough before they fee their Expectations and 12.14. 32. fwered, for the Lord bath founded Zion, and the Poor of the People hall truft in it; and the Foundation of God frands fure: Having this Seal the Lord knows who are his; and it's but the untimely Fruits fall off. And for his Prayer to God, to Profper bis Sincere the Mean Endeavours-Mean indeed enough they are, and thou may'll certainly take it, George, as a Just Judgment upon thee, that after all thy Builing and Endeavours, thou should'st be able to gain no more that's worth a talking of-And that G. W. &c. bad given it as a Reason, why they would not meet him-at the former Meetings, &c.

are commonly for new things, and ready to fall in with the next that come.

being like a Horse that hath lost his Bridle, but having been little Credit

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That they knew none who had been in Unity with them fines he came into England, who did own him, &cc. Though he tells not when or where G. W. faid to; yet if he did, it was true enough: And thou Boaffs of but two yet by Name that was a which is so inconsiderable, that it was not sufficient to induce them to take any more notice of thee now, though that was not all

the Reason, as appears by what follows of the responsibility we

And, That the Quakers refujing to meet with thee, at Turners Hall to answer to the Quotations, has been a great means to let many (those sew thou should'st say) of those formerly in Unity with them, see their Sandy Foundation, and the Badness of their Cause. Was it then a Token of the Badness of thy Cause, in refusing to meet D. Phillips according to his desire in his Letter, to give him D. P's Satisfaction for the Fallebood and Misrepresentations of him in thy Narrative? Book. P. 13. And who had as much Ground and Power to defire a Meeting of thee, as thou & 22. of them, and more, being abused by thee; yet this thou refused and declined; even though thou promifed it. So here thou halt concluded thy own Caufe bad. But on the other hand, George, I am fatisfied that thy Clamours hath gave occasion to many to enquire after and peruse our Books, whereby, they have feen thy Sandy Poundation and Deceit: So that more have been convinced of the Truth we hold, fince thou began this Quarrel (yea, what if I should say, of the Clerical part too) than thou hast drawn off Quakers; fo that thou, and thy Masters, apparently loses ground by it. And was't. thou not blind, thou would'st see it, how inessectual thy Work is; and look on it, that the Hand of the Lord is against thee, to disappoint thee s. and (as I heard a Priest should say) itis the best of them comes to us, and the worst of Quakers goes off to them. And for thy faving, And will yet be a farther Means to give many others the like discovery. What, George, Dost thou pretend to Prophecy, and yet run against it, as all false Pretences, but now? Well: I doubt not but thou wilt be a Falle one too. Nay, George. I doubt not but thou half done thy worlt, and wilt not be able to do much more, but manifest they own Folly and Envy. And for thy Dilament thou pretend it they are brought to, If they will not appear to answer to the Charges, &co. They now fee by Experience—the Consequence—that many of themselves will see they have a had Cause. That does not appear yet, George; and by the same Confequence thy own Cause is bad, in refusing to meet D. P. to answer to his Charges against thee, as abovelaid, but they are in no such Dilemma, for they can Answer in Print, as thou began to Charge in Print, without dancing after thy Pipe to Turners-Hall, at thy Peremptory Summer and if they will appear, there is the like and equal Danger. So they was good fave their Labour it feems, and flay at home; for whether they do appear, or not, it's all alike, fays Go Ko for he is resolved to have the Victory, and so sings a Triumph in his own Conceit. And that some of them—did appear, have had a good Service, in some owned by them. No doubt of it, but not as to any Discovery of them, as thou presend it. there's no fuch thing appears to us, therefore I defire thee to name them; ... that we may know who they are and, (kingara years wonk vam ew tach - skil Of entation to Cavil and Pervert.

P. 114. There remains (fays he) but two Shadows of Reafon, why they will not appear; one is, That it is Offensove to Civil Authority; but this is a meer Presence (fays he.) But why fo, George? As long as we are juffly Protected in the Peaceable and Quiet Enjoyment of our Religious Worship, Why should we go to hold Stages of Contention, to Exasperate any, at the inflant of every Petulent Person? There being no Law against it (lays he.) But if there is not exprelly, the Queltion is, Whether it might not be fo conflrued? especially if any was minded to take occasion against us; for all Acts of Toleration, I suppose, implies Peaceable and Quiet Behaviour and therefore we have cause to be Cautious of giving occasion to the contrary, especially when we have no need, for our Liberty cost us Dear, and therefore we have cause to prize it, and which some, no doubt, envies, and he in particular, and would be glad of an occasion to pervert, as much to the contrary, as he does our Books; befides our Books and Defences are publick, and any may Read them that will, and Judge of them as they pleafe, without a Mock-Stage to try them by the Mobb, who are but Incompetent Judges of Truth and Error, being but an Arbitrary way of his own, which we have not thought fit to gratific him in. But must not some Means be used to Reclaim them? And what then; Are there no Means but fuch? Are not the Church-doors, and Pulpits, as well as Congregations. open, where any may go that please? And is not the Pulpit sufficient for thee to Rail in? And that be bad the Leave of the Lord-Mayor-fignifies little. he shewed his Dislike to the last, and admired that any would take so much notice of him to go, as I heard, rather than that no more did; and Check'd his Marshal for going, or at least, for being so Officious without his Order.

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Their other Shadow of Reason (fays he) is, That they think it better to Answer in Print—And this is plain, for he began in Print; and therefore why should be go to Summons to a Corner to prove it? He confesses, indeed, that is the most ready and expedient way-to bide and cloak their Vile Errors-But if they were to, which we deny; How they can hide them more in Print, than by word of Mouth, I must confess is a Mystery to me; and I think rather the contrary, feeing many may fee the Print, than never heard the other. And for their boldly afferting the Quotations to be falle, or lamely given, when they are ever fo truly and fully given; Is Falle: But that many are fally and lamely given, and others perverted, I have fufficiently shewn in this Book, beyond controll; of which, not only one of many Thousands, but many out of a Hundred, can be able to Judge, whether the Quotations be True or Falle; and few Towns or Villages, but may have fome or many of the Books, to shew, if they desire it, especially in London, which is sufficient to answer Tarners-Hall. And for being Ready (bad they Truth on their fide) to defend their Principles and Profession both ways: They are Ready always to give an Answer to every Man that asketh [them] a Reason of the Hope that is Pet. 3. 15 in [them] in Meekness and Fear. But that is not thou, who askelt not in Meekness and Fear, to be informed, (knowing them already) but in Pride and Oftentation to Cavil and Pervert. But

But notwithstanding their Brags - divers of bis obiefest Books against them. (fays he) they have not given the least Reply unto, as his Second and Third Norratives --- The Quakers Arguments --- his Longer and Shorter Catechifus --- The Deilm of W. Penn; and ... The Fallacies of W. Penn and his Brethren. To the two last I hope thou wilt fee an Answer e'er long; as to thy Second and Third Narratives, the Substance is answered herein; and in T. Elwood's Answer to the First; fo that there's little need of answering the same things over and over (though feveral things are) and I would not go to prevent any from answering farther as they fee meet. But for all thy Brags, how many half thou lies at thy door unanswered, as T. Elwood's Farther Discovery --- Truth Defended --- 7. Penington's Keith against Keith --- The Fig-Leaf Covering --- and a Book called, More Work for G. Keith : more indeed than he could do; for he never underrook it yet, that I know of to answer it, nor any of the rest, only some slight Remarks and Cavils, perhaps, in his Narratives; but if Discourses can or are fit to answer Printed Books, I hope Print may answer Discourses: So that his own Flourish is Empty. And for Satan Difrob'd, which --- bath not receiv'd an Answer from them to this day, P. 115. is falle; for it was partly answered in G. W's Antidote, and more than thou answered any of the former. And for their usual way of answering Books, Thou might it have left that to the Judgment.

of others, but that thou lov'ft to be Accuser and Judge.

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And for J. Wyeth's Paper, in answer to thy Advertisement. And thy Remarks on it, is mostly answered before as to the Toleration, which thou e'en Spit Defiance at, and gives the Lye to. That they, i. e. the Quakers, are intitled to the Peaceable Profession of their Christian Principles, in common with Protestant Disfanters. Which I leave to any to judge of this Impudence in denying of; whether we are not intitled to the Peaceable Enjoyment of our Profession, which is Principles as well as Worship. That the All of Toleration (lays he) has no more declared their Principles to be Christian, than the Toleration that Holland, O'c. bath given to Jews and Papills, doth declare their Principles to be Christian. That this is a most Impudent, as well as Malicious Falschood, the Act it self shews; where they are not only intitled to it. with other Protestant Diffenters, by Subscribing the Declaration against Popery, P. 3 137 but in particular Recognized on Subscribing A Declaration of Fidelity, inflead of the Oath; and A Profession of their Christian Belief in these mozos, I A. B. Profess Faith in God the Father, and in Jesus Christ bis Eternal Son, the True God; and in the Holy Spirit, one God blessed for evermore; And do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration. Which Declarations and Subscription that be: made and Entred of Record at the General Quarter Selfions of the Peace—And every fuch person as thall make and subscribe the two Declarations and Profession alersaid, being theceunta Requited, that he Exempted from all pains and penalties of all and every the forefaid Statutes—And Enjoy all other the Benefits. Rivardaes and Advantages under the like Limitations. Provides.

and:

and conditions, institute of this art. And this we never refused when called thereto: And are not we then Intituled to the Peaceable Profession of our Christian Principles, in common with other Protestant Dissenters? Or are they no more declared to be Christian, than the Jews and Papists in Holland? &c. What will this Incendiary stick to say? Will nothing satisfie him, but he must call in question the Act of Parliament, as well as the Quakers Books? Would this be borne in others? But the business is, it's like G. K. don't count that Profession to be Christian. Well, as I have said, we leave him to the Lord to deal with him, only obviate his Envy and Rage, that the Reader may see it, and beware joyning with it.

And cannot the Quakers defend their Principles in Sober Disputes in a Christian Assembly, without breach of Peace? Yes, on our parts we can (but that is not thy case) but we cannot engage for the Peaceable Deportment of a Confused Mix'd Multitude of thy Convening; nor have no cause to run the Hazard, especially with one that began in Print; and whom nothing will satisfie in the case; and where there is so much Unchristian Behaviour appears, that renders them Incompetent Judges, and seldom tends to Edification. And when did they provoke--- to Publick Disputes, Ministers of the Church of England? (as thou say st) without occasion given on their parts:

but never as thou halt done, and therefore there is no compare.

But to deal plainly with them, be doth not think, that either the Profession of G. Whitehead, or J. Wyeth's Principles, is fo much as Tolerated. (But how can their Principles, George, be Tolerared, when in thy Reasons thou say'st they have none?) And yet a Priest at West-Derebam confess'd the present Quakers to be Orthodox: And what are not fuch Tolerated, George? Where is your Unity then? And if they will call him to account be shall be ready to Answer. No doubt, but he that can vouch the greatest Untruths, in defiance of an Act of Parliament, may fay what he please: And he that can make the Crow look White, and the White Dove Black, What can't he do? So that the plain English of this is (to take his Meaning by his Gaping) Look here Informers, G. K. fays, the Quakers are not Tolerated; and what then should hinder you from falling on to your old Work, no doubt but he'll affift you, fo as he may go Snips with you, for that's what he and you want, and the Spring that moves all this Work. And ir feems, rather than miss of his Malicious Ends, he would ungratefully Sacrifice his Old Friends to his Revenge, and yet would pretend he is not for Perfecution. And that be neither Envies nor Grudges the Connivance they have: As if he did not defire their Molestation, Poor Harmless Man, if you can believe him. And fo no doubt bur Bomer, and the like Perfecutors formerly would have pretended, when fending the Poor Protestants to Smithfield, and when delivering them to the Secular Powers for that end, defire them to be favourable to them, as if 'twas all in kindnels. Well, George; If thou can'ft obtain the Defigu, I doubt not but thou will find many ready to go, not only to Prifon, bur to Death, if called thereto, who have tried a Prifon aldeady

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already, and know the Comfort in it, that attends Innocent Suffering for Christ's fake, so as not to be afraid of it, or what Man can do unto them. And that they are become so Insolent: Thou might if have kept that word to thy felf; Is it Infolence in them to affert their Just and Legal Right, and not in thee to call it in Question? That she Act of Toleration doth neither (i.e.) give them a Permission, or Intitle them to a Peaceable Profession, &c. See his Insolence: I suppose thy Back does not Itch now, George, but thy Fingers; but Crofs Cows have Short Horns; and it's an old Saying, There's none more Cruel than Cowards; for this Man (having been Imprison'd in Seatland) coming to London, and happening to be took and clap'd in Prison, nothing would do, but he would away to P---- There was nothing but Persecution bere (though he suffered not a quarter of what some did) which I have thought one cause, why he hardly ever prospered after; for its obferved, them that Fly in Perfecution, feldom come to much after: And yet this is the Man that would now fain stir up Persecution, and expose others to Suffering, that could bear it no better himfelf. Reject, Retract and Renounce, their Vile Errors; is, when thou haft proved them to be such, as before explained. Especially those against the Holy and ever-blessed Trinity, whereof (say it thou) I have sufficiently proved them guilty in this foregoing Narrative. And of which (lay f) I have fufficiently cleared them, and proved, even out of thy own Mouth, that it's only the Unfcriptural Terms of Three Persons that we refuse, as that which ought not

to be Imposed, or required to be believed as an Article of Faith.

And, To Triffe away that for which we account our selves so thankfully engaged P. 116.

(viz. our Liberty.) It behoves us to be Cautious, having bought it so dear, as aforesaid. And that the Preamble of the Ast is, To Unite the King's Protestant Subjects in Interest and Affection, is plain; and as plain, that thou goest to divide them: But Persecutors was always blind, or at least would not see, but the next Generation still does and will. And for the rest of thy Envious Flings, and Cavils at us, about the Act of Toleration (which is thy Envy) and our Friends not meeting thee, is answered before, so that I need not be gain double it over again as thou do'ft; and thou may'ft put up thy Knife; I know thy Principles, and they had cause enough to slight thee, as to meeting thee, without supposing. That upon due Examination their Principles may be found, not to be Christian: Of which now let the Reader judge. And that it is their best Policy to hide and cover their Principles all that they can; is false: It's rather their Interest to make them as publick as they can, which they endeavour by Preaching and Writing, and wish all knew them as they are, and then we should not be so much Envied and Misrepresented as we are. And for The Snake in the Grass; he is in thy own Bosom. And that the Evil deer bates the Light, is true enough, elfe thou would's not have it as thou do'ft, and Revile the Children of it. And for their Horrid Uncharitableness towards all Visible Christian Societies—is answered before; but that they are no part of the Charles of Christ, we never faid of any truly Christian Society, believing also there are other Sheep which are not of this own Confident and contestarnity mercelly but to

del .

Way Cas Fold, as Chrift faid, Whom the Lord will in due time (as thou faid'ft) gather up, p. 60, out from among them. And That their Religion and Worship is False and Idolatrons, &c. is also answered before, as not appliable to all alike, or, indeed. to any truly Christian Society, though there is too much of the Relieks of Rome remaining among some that go under that Name, which while retained too justly lays them under that Imputation, or at least of Superstition. And whatever Appellations any of our Friends have given to some Covetous Time-ferving Teachers, it was their Just Characters, and no Railing. And as to his Query, Is thu to Unite the King's Protestant Subjects in Interest and Affection, to Rail against that Religion and Church, whereof the King himself. and the best of bis Subjects are Members? I appeal to all that knows him and us, who goes to Unite or Disunite the King's Protestant Subjects most in Interest and Affection, we that were at Peace and Quiet in the Land, and picking occasion against no body; or he that hath made it his business, ever since he came over, to breed all the Differences and Diffurbances that ever he could, to ffir up Contention and Division; and so fet at Variance one Party against another to the utmost of his Power; and now would stir up Perfecution if he could, to compleat his Wicked Deligns, and fill up his Measure. And for his telling of the Church, whereof the King, &c. are Members, to aggravate it the more; it is a bale and fly Infinuation to bring in the King in the case, as if he was concerned in all the Ceremonies, co.of that Col. 3. 5. Church, or Priests Covetousness, which is Idolatry; and which was opposed by

others as well as Quakers long before: But this is like the Enemies and Perfe-2 Sam. 22. cutors of the People of God all along in former Ages; as Doeg the Informer, as if they had Conspired against the King; and the False Witnesses that Yexabel 9, 10.

Kings fer to bear Witnels against Naboth (when she wanted his Vineyard) saying, 21. 10,13. He did Blafpheme God and the King; and fo Stoned him to Death: And Haman when he accused the Jews to the King (because Merdecai would not bow

Efth. 3. 8. down to him) faid, It is not for the Kings Profit to fuffer them; tho' they never did the King any harm, but good; and the Enemy could not counterballance the King's Damage in destroying them, only his Pride and Envy was up; And the

12.

Chief Priefls and Jews to urge Pilate the more to put Christ to death, rendred John 19. him as an Enemy to Cefar, Jaying, If thou let this Man go, then art not Cefar's Friend: Whofover maketh bimfelf a King Speaketh against Cetar; though his Kingdom being not of this World, he interfered not with Cefar. So that this is but an old Fetch of the Enemy to bring in the King, when no way concerned, to compais his Malicious Ends. And for calling bim and his Friends --- Apoftates and Renegadoes. It is their True Characters, for turning from the Truth, before they own'd the Church of England, as I have answered and proved before, and as their Works hath and will make them manifest, in changing from better to worfe, as to themselves; and not from worse to better; and in going backward and not forward. And he himself said (as I heard) before he left Pensilvania, that if ever they did hear that he did put on a Priest's Gown, and go into the Pulpit, they should say he was an Apostate; so that he is one by his own Confession, and consequently the rest; but to the Lord I leave them.

And that be bas, of late times, been led, and acted, into a Disturbance of Mind, like a Delirious Distemper, according to his saying in his Preface to his Exast Narrative, before mentioned, is too evident to be denied, by the Effects. But for their Scornful, Proud and Haughty, as well as Unobscritable and Unchristian Temper and Spirit. All this he might have kept at hothe, being his own Just Character. And for his Labour to Resour them from out of the Snares of Satan. My desire is, That he may endeavour to Rescue himself, being yet in the Gaul of Bitterness, and Bond of Iniquity. And for his Success he Boasts of, it is so inconsiderable, as aforesaid, that it deserves no farther notice; only I may apply to him in the case, that Verse spoke on another occasion;

Shall these small fars Restore the Ruin'd Pope, Small Hope he hath, if this be all his Hope. Heylan.

And that none of their Malicion Infinuations or Accusations—fhall be of force to stop bim—If neither Truth, Honesty, or Good Conscience, is sufficient to stop or convict him, we shall take no other course whatever he does, but leave him to take his course till the Lord stop him; and then it will appear who seek to destroy the Faith of Christ, him or us.

And for thy answering of B. Coole, How much (or rather how little) thou hast got by that Controverse with him? If thou art not yet Con-

vinced, I doubt not but many elfe are.

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And as for you, O ye Beloved of the Lord! who have kept your Station Award of in the Truth, with whom no Temptation hath prevailed to turn you afide, Caution to from the Footsteps of the Flock of his Companions; nor no occasion caus'd Friends. you to Stumble; we hope better things of you, than that you will ever be Cant. 1.7. drawn away after Vanity, or turn again to Folly; but remember the Truth, Pfal. 85. 15 and how it Convinced you in the Beginning, and the Beauty that then appeared in it to your Understandings, so that you could then forsake all for it, that you might be made Polleflors of it: And therefore hope that you will never fell it for a thing of nought, or your Birth-right for a Mels Gen. 25. 33. of Pottage; or forfake the Fountain of Living Waters, and hew your selves Jer. 2. 8. Out broken Cifferns that will hold no Water; like they that observe Lying Jonah 2.8. Vanities, and for ake their own Mercies; for if others have the Shadows, you have the Subfrance of all if you keep to it: And while they feed on Husks. you shall feed on the Living Bread in the Father's House, which will be fure to you, and your Waters will never fail: And that if any should ever endeavour to draw you aside from the Hope of your Calling, you will be ready to fay, with the Disciples, when Jesus asked them (upon the drawing back of fome) If they also would go away? To whom shall we go? Thou balt the words of Eternal Life. For there is nothing to be had elfewhere that you have not, if you are Faithful, and more abundantly; For their Rock is not as our Rock, even our Enemies themselves being Judges Where1 204]

fore let no Temptation ever enter you, to queltion the Truth, or forfake the Father's House, and feed upon Husks among the Swine: for if Luke 15. any of you do, you will forfeit your Inheritance, and no Affurance will

you have, nor Peace within or without, but your Life will hang in doubt. Deut. 28. and the Heavens over thee will be as Brass, and the Earth as Iron under thy Feet; and neither Refreshment from above, or Increase from beneath. but your Souls will lye in Death; and the Body of Sin and Death will revive again; and all your Work be to do; and Dryness and Barrenness be your Portion; and you will lye down in Sorrow; and unless God, of

Pfal. 27. 13. his great Mercy, recall you, you'll dye in a strange Land, and never see Is. 48. 18. the Goodness of the Lord in the Land of the Living: But if thou art

Faithful, Thy Peace shall be as a River, and thy Righteousness as the Waves. Ifa. 54-14, of the Sea: No Temptation shall scare thee, nor Opposition make thee 17. afraid: In Righteousness shalt thou be established; thou shals be far from Oppression.

Deut. 33. No Weapon formed against thee shall profper; and every Tongue that shall rife 27, 29. against thee in Judgment, thou shalt condemn. The Eternal God is thy Refuge, and underneath are the Everlasting Arms-Happy art thou, O Israel: Who is like unto thee, O People faved by the Lord, who is the Shield of thy belp, and the Sword of thy Excellency! and thine Enemies shall be found Liars unto thee and thou Is. 54. 3. shalt tread upon their high places. And the Lord will enlarge the Borders of

60. 15, thy Sanctuary, and cause thee to break forth on the right hand, and on the left.

22 And make thee an Eternal Excellency, the Joy of many Generations; That a little one may become a Thousand, and a small one a strong Nation; which the Lord

And as for you that are gone out, and turned afide from the Pootfleps of

basten in bis time.

A-Warning to Back-Miders. Rev. 2. 4.

the Flock for a thing of nought, and loft your first Love and Peace with God (if ever you had ir) and the Sweet Society of his People, and Comfortable Enjoyment of his Presence with them, as the Earnest of that Inheritance that fadeth not away; my Soul Pitties you, and I know your Estate is Miferable: And notwithstanding all your Heat and Fury by day, against the Truth and People you once pretended to (the proved unworthy of) Trou-16a. 50. 11. ble follows you at night, and, after all, the Sparks of your own kindling. This you will have, as your Portion, from the Hand of the Lord; you will lye down in Sorrow in the end, and no Peace will you have, nor Satisfaction to your Immortal Souls, that lyes in Death, being again Intangled with the Yoke of Bondage: And there is that doth flew, it's not well with you, whatever you pretend; Tho the Witness being slain, you may create a Peace to your felves, but that will not endure, but must be broken, and Trouble and Anxiety will attend you in your lying down and rifing up, in your going out and coming in; and Terror without, and Terror within: Arise therefore, for this is nor your Rest, because it is polluted? Remember from whence you are fallen, and Repent, and do your first Works, left the Lord remove your Candleffick, and you be left in utter

Mis. 2. 10.

Rev. 2. 5. Darkness. Consider the Hainousness of your Apostacy, in turning from the Truth, back again to what you were once convinced of the Evil of, and.

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had no Satisfaction in. And what then can you expect will be your Reward? Return! Return! Why will you dye? Return to the Light of Christ in your Consciences (which will shew you your Conditions) and to the Fold of Reft. Why should you be as them that turn aside from the Cant 1. 7. Flocks of his Companions? Wherefore Return while you have time; Work while it is day, even while the Day of your Visitation lasteth, and the Door of Mercy stands open, e'er you be shut out, and your Loss irrecoverable, and you cry Lord, Lord? when it is too late. And if you will Mart. 25.11. not hear us, but Reject what we fay; If you will hear your own Master, and believe him when he fpoke Truth, as well as follow him in going from Truth, I will cite him to the same purpose (and much more) to see whether it can awaken him or you, to confider your ways e'er it be too late (if not, sleep on till the Lord awaken you.) However, thus it is, as if writ on purpole, being fo plain and clear.-

A Looking-Glass for G. K. and bis Followers.

HIS being the main and chief Principle (together with that other, "Mediate Rethat Jesus Christ, the Light of the World, doth enlighten every velation not Man that cometh into the World, according to John 1. 9. whereby Man Ceafed: heeding this Manifestation of Light that comes from him, and following 1668. it in its Drawings, Movings and Requirings, and giving up to be led 2d Edition, Printed 1675 thereby, he may come into the True and Saving Knowledge of God, and P. 43 to 54. of his Son, and Holy Spirit) not only Professed, but Wirnessed and Possessed by us, the People of the Lord, in Derision called Quakers; These were wherein we differ, as from the many Religions and Professions abroad; then, but so from that which is professed by the People of these Three Nations, now he says and generally from all the so called Protestant Reformed Churches, and none. Profesiors, and Teachers, as they stand at this day (though the Primitive Protestants, in some measure, owned it) and they all of them (but more especially the Teachers, and Ministers, and Bishops so called) so fiffly and furiously opposing it, and the Affertors, and Witnesses thereof. to the flirring up of the Rulers, and Powers of the Earth, to Perfecute Asthon now them, with Prisoning, Banishment, and other Cruel Usages, and Spoiling doll what in of their Goods; and the People, through the Infligation of their Teachers. who in many things report falfely of us, and not only cruelly Mock and Revile us, but many of them fall a Beating and Buffeting of us for the Truths fake: In Love therefore, and Compassion to their Souls, and in the Pear and Will of the Lord, I am drawn to give my Testimony conig this, and to hold forth to the People the Truth and Necessity of demonstrating is (in fo far forth, as words may be ferviceable thereto) according to the Measure of Knowledge I have received from the Lord concerning this thing. That our Perfecutors (fuch of them, who through of which the Ignorance that is in them oppose us) being informed, and convinced art one,

felf, George, lest thou be found fighting against God; and cause not the Innocent to fuffer, left the Lord take Vengearice on thee,

of this Truth, by the Light of Christ which shineth in their Consciences (in the Darkness) which will not fail to tellifie and witness to the Truth Ceafe there. of my Testimony herein, may cease any farther cruel using of us, lest fore now the they be found Pighters against God, and cause the Innocent to Suffer, which the Righteous Judge of the World will not fuffer to pass unrevenged, and for the fake of the Poor People of this Nation (Poor indeed, ' for want of the Knowledge of the Unfearchable Riches of Christ) who are as Lost Sheep going astray upon the Barren Mountains, whether their Shepherds have driven them in this cloudy dark day, or rather night, of thick Ægyptian Darkness, wherewith they are so blinded in their Minds, that they are past feeling of God's Heavenly Power and Vertue, the only true Food of their Souls, the only true Pasture and Fold of Rest, their Refting-place, which the most of them never knew; and such who at any time have known any thing of it, have forgotten it.

Oh what a Lethargy has overtaken them, who have fo long, and fo much professed the Name of Jesus Christ, among whom there have been some, who in some measure some time a day, could feelingly and experimentally speak

of what God had done in their Souls, what Christ had wrought in them: or thine tell ' could tell of Sweet Hours of Fellowship and Communion with him; his any thing of coming into their Souls, and Supping with them, and they with him;

his revealing the hid, invisibe, incomprehensible (inconceivable to the Natural Understanding) Glory of his Love, and shedding it abroad in their Souls, speaking in them, words of Life, words of Power, Living

words, Spirit and Life, inutterable, impossible to be expressed; speaking as never Man fpoke or could fpeak, could they have any Satisfaction but How are you in his Presence, his Life giving Countenance, and in the Voice of their

Beloved; Gould it content them to hear Man speak, when their Beloved fpoke not? Was it not a Burden unto them, to hear or read what God

had wrought in them? But as the Living Voice of the Beloved of their 'Souls, did accompany, and witness afresh these things in them, causing

their Hearts to burn and earn within them; he opening in them the Scriptures, opening their Understandings, how did their Hearts burn,

with Coals of Love kindled at the Fountain! God who is Love, How ' did their Hearts leap for Joy, at the found of his Voice! How were their

Bowels moved in them, when he spoke! How did the handles of the Lock drop with Sweet-Imelling Myrrh! When they role up to open to

their Beloved, How could they difcern, when he spoke, It is the Voice of my Beloved (could they fay) that speaketh unto me, Arise me Beloved

my Fair one, and come away.

Such and the like Experiences as we read, that the People of ord witnessed in the Scriptures, so could some who have lived in this and perhaps some yer living, witness the same also; and could have

And are not Amen to the Truth of all these things. But alas, alast into what a de you too? and 'Sleep, and Lethargy, are they fallen, which has fo stupissed and bebecome past nummed them, that they are become past feeling of these Sweet Expe

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riences: How has the thick Darkness, whereinto they are fallen, and oh! Is it not are funk, fo choaked them, and quite wiped out the true Remembrance you And are of these things, they have so forgot them, as if they had never known not you so them; and now they are turned, with the Sons of Belial, to Mock at these things, calling them Fancy, Delusion, Imagination, Melancholy, fome Hypochondriack Humour, a Spirit of Witchery and Delusion; and Perfecute them who witness this Bleffed Dispensation of Life and Glory, (though in a more fleddy and fuller manner and measure) and to Revile the Servants and Ministers thereof, with the name of Deceivers, and False Prophets. Oh, oh! How have ye fallen from Heaven to Earth! Are you not How are ye funk into the Pit, wherein there is no Water! How have ye fallen, and loft your Glory, turned your Glory into Shame, and followed after Lying Glory, and Vanities! How have ye fuffered your selves to be lulled asleep in the done the like? Whores Lap, with her bewitching Voice, who hath cut your Locks, wherein your Strength lay, and now it is departed from you, and the Philiftines Mock you, having put out your Eyes, and you are become a And foit is Hilling and Reproach to day, and yet ye will not cease to Reproach; with you. you are spoiled your selves, and yet ye will not cease to Spoil; the Enemy is getting his Will of you, to the cauling of you to fhrink from your Caule; ye have loft your ground, ye have thought shame of your Caufe: That which by you was called the Caufe of God, the Covenant was it Apoand Oath of God, the Work, and Interest, and Concernment of Jesus stacy inthem and not in 'Christ, ye have left it at your heels, and the most of you trampled on it; you? and now we Fret, and Rage, because ye are provoked to Jealousie by a lat are no People, Poor and Despisable in this World, but Rich And are they and Honourable with God, unto whom the Kingdom is given; it is taken not fo fill? from you, for that we have not brought forth the Fruits worthy of it: and it is given unto them, a Kingdom which is Righteoutness, Peace, and Joy, in the Holy Gholt; and Heavenly Kingdom, that cannot be shaken, wherein these Despisable ones stand in the Lambs Power, and reign in Ard there Victory, and Dominion in the midst of their Sufferings, as Kings and they stand though Princes unto God, over all the Cruelty and Perfecution of their Oppofers; thou are and now ye are joyning Issue with them against us, whom ye looked fallen. upon, and dealt with them as your Enemies, and called them the Enemies of God, Limbs of Antichrift, Antichriftian; ye have allociated with them, And so have become one Body and Church with them, plead for their Ministry and it wrong in Worship, that at least, if it be not so good as ye would desire, yet it's them, and Law and better than to want all . And ye go and hear fuch Men up right in you? the Land, whom ye know to have dealt Persidiously, and July, for their filthy Lucres fake; and ye are generally convinced, ney are but Time-fervers, wicked and bad; ye are now openly and so do avowedly come to plead for a wicked Ministry; that such who are Vatural Men, and Wicked, may be Ministers of Christ, and ought to be heard, followed, and maintained; and fuch whom the Lord hath fent forth-to Minister, in the Power of his Life, and Spirit, ye call Deluders, Fanaticks.

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As ye did and could have done : And how can ye be fatis-

Fanaticks, and the like. Oh, oh! Remember the day; call to mind the time when your Souls loathed fuch Ministers, and ye would travel many Miles from one remote corner of the Nation to another, to hear a Man who could speak lively to your Souls, in Demonstration of the Spirit, and of Power; then there was in you a measure of pure Dif. fame again? ' cerning, whereby ye could favour the Man of God, and diffinguish the formal, dry, withered, cold and dead Preacher, from the living, and all his painted fine good words could not deceive you; ye had then a Mouth, a Sense, that could taste words, as Meat, and such ye would follow and hear, who could speak from, and Minister of the Power and Spirit of Life: The Ministers of the Letter, the dead formal Preacher, who could chant and talk the Scripture words, and fteal from other Mens Lines, the good words made ready to their hand, ye could not away with, they were Loathsome and Burthensome unto you, but now having not to, tho' lost the Discerning, these ye can follow, and maintain them. And such who deny them, ye call Deniers of the Ministers of Christ, a standing 'Ministry; and yet when it was better with you than it is now, ye denied them, and many a day cried in good earnest of your Souls to God, that he would remove them, and Whip out of his House such Buyers and Sellers, and Purific and Purge the Sons of Levi. How cried ye out, and breathed to the Lord, for a Spiritual Ministry, a Gospel Ministry, a Powerful Ministry, and now when it's come, and coming, ye oppose it. and bend your force to keep it down. Oh Foolish People, and unthank. ful! Do ve thus requite the Lord? Return, Return, from whence ye are

Were they follow fuch ?

Oh that thou, and them that follow thee, would take thy own Counfel.

bush ver

thougofrom day, faying in us, Turn ye, Turn ye, why will ye dye? Turn ye at my Re-

more at the Puddled Waters, the Dead Waters, which whole drinketh of dye! They are dead, because not freshly issuing and springing from the Fountain of Life. If ye will Return, Come, and walk in the Light of the Lord with us, O House of Jacob! O ye lost scatter'd Sheep! who have been driven from the Fold of Reft, the sweet, pleasant, green So it is still, ' Pasture of your Souls, the still running Waters, the pure sweet Christaline tho' ye are ' River of Life, that issueth fresh in Living Streams from the Fountain it felf: Ho, every one that thirsteth, come unto the Waters and drink, without Money and Price, that your Souls may live: For of a Truth, the Lord God has opened unto us the Fountain a Vein of Life, a Well-spring of Life a Well of Living Water hath he revealed in us, who have believed in his Light, and hearkened to his Voice, which cried in our Hearts many a

fallen: Repent and do your first Works: Turn to the Lord, the Jountain

of Living Waters, from whom ye have deeply Revolted: Ge

from the broken Cifferns ye have hewed out unto your felves!

of Living Water, the Gift of God, which wholo drinketh of, will Or thirst af any more drink, or thirst to drink, of these dead Waters; that is ter those good words, uttered from a dead killing Spirit, the Waters of the deadwaters. Whore on which the fits, and holds forth this Cup of Fornications, unto

proof, and behold I will pour out my Spirit upon you. This is the Well

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the Inhabitants of the Earth, whereby they are made Drunk, bewitched, and killed, For ber Lips drops as an Hony-comb, and ber Mouth is smoother than Oyl: But ber end (the Breath and Spirit of her Mouth, from which the words proceed, and accompanies them) is bitter as Wormwood, and Prov. 5. sharper than a two-edged Sword, to kill and destroy that of the Lord's be-2, 3. getting, and farving of it; but to the edifying, feeding and building up of the Falle Birth, Babylon's Brats, which are not to live, but to be ' starved and dye; and happy are they who taketh them and dasheth them against the Stones. And now I say for your sakes, O ye my Kinsfolk what is beaccording to the Flesh, my little Sister who hath no Breasts, ye scattered little sister? Sheep who have no Pasture for your Souls, but that which feedeth Death, and where is and maketh you live in the earthly corrupt Principle, which is the Ser-now? And pents Meat, that if by any means I may provoke some of you, and be wilt thou serviceable (as a mean in the Lord's hand when the lord's hand with the lord's ferviceable (as a mean in the Lord's hand, who am nothing of my felf) serviceable, unto you that ye may return unto the Bishop and Shepherd of your Souls, from the Bi-I am drawn in the tender Love of God, to write unto you concerning the and this Principle, to wit, Jesus Christ revealed and revealing in Man, God, their Souls? and the things of his Kingdom, even these Veins and Passages of Life, which runs through Paradife the City of God, whose Streams make glad every Inhabitant thereof, who, because of this, can sit and sing, God is our Refuge, we will not fear, though the Earth be removed, and cast into the midst of the Sea; God is known for a Refuge in her Palaces, she is beautiful for Scituation, the Joy of the whole Earth is and shall be Mount cap's thou Sion on the fide of the North, the City of the great King; now it must fix and fing now in the be be alone; even this great King, who must open an Eye in you, by the beautiful sci-Revelation of himself, whereby ye can behold this glorious Mountain of tuation, the his Folines, on which his City Ferusalem from above is built, where a wholeBarth? Feast of Fat things full of Marrow, of Wines on the Lees well refined, is oh, that ye given to all who enter thereinto; the Vultures Eye, the Eye of the fhould for-Natural Understanding, that Eye which now feeth, cannot see it, and the fake the Feast of Fat Path thereunto is thut from all living, in the natural, earthly and corrupt things, to Principle; and it must be the Light of Christ that can only open the feed upon Husks! true Eye, to fee this bleffed Path of Life, which if ever ve know, it must be known alone by Immediate Revelation and Manifestation of Christ in you.

'And it were a great step in its place for you to be convinced of this, that it must be so; And for this cause this is written to the Simplehearted, who are willing to fee, and loves to know the Truth; that ye being convinced by found Reason, and it being demonstrated to you, har there is fuch a thing among the Lord's People, and must be; and hast thou, are there is no other way to know God, or the Mysteries of his King-found anodom, but as this Key of Knowledge (which your Teachers take from ther way trow you) viz. Jeins Christ revealed in you, opens them, then ye may be not. brought to wait for this Glorious Dispensation, which many Thousands can truly witness is come, and I in my measure testifie hereto, even the

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And wilt thou deny fo, Is not the Lord depart- 6 ed from thee? Wc. Again, Doth it not remain still in the True Church ?

Kingdom come, with Power and great Glory (and more abundantly coming in the Revelation and Appearance of Jesus Christ the second time unto Salvation) and we are made to fing that Song, Ifa. 25. 9. Lo, this is our God, be is come, be is come, we have waited for him, be is cloathed with the Garments of Salvation, we will be glad and rejoyce in him. We will remember bis Love more than Wine, Cant. 1. And firther, The Ufefulnels of this Principle, concerning Immediate Revelation, and the Spirit of Prophesie, yet remaining, and to remain, a standing, perpetual, indispensible, necessary, Ordinance of God in the True Church, being demonstrated will appear, seeing it is the Hinge and Foundation of all the other weighty Differences, betwixt thefe of the National way, and us; for this Principle being afferted and demonstrated to be of indispensible Necessity in the Church, and the grand and main Ordinance, the Foundation Ordinance of all the other Ordinances fo much cried up in opposition thou not now (to this, the Foundation of the True Church, Ministry, Worship, &c. in opposition to this? Then will it appear, that those who deny, and manifestly oppose this Principle, and the Affertors of it, whatever be their Pretences, are no Church of Christ, but Babylon; and their Ministers, no true Ministers of Christ, but her Merchants; and their Worship, no true Worship, but Idolatry: And confequently, that our separating from their Church, Ministry and Worship, is justifiable; and we ought to separate therefrom as we would escape the Plagues that are to be poured forth on Babylon, and all who feek to uphold her. Oh! that G.K. &c. would confider thefe

And what are ye now then, in joyn'ing with them ?

And do'ft

A ND now, forafmuch as G. Keith, at the beginning of his la at Turners-Hall, alledged, in opposition to Friends, That be could that he never believed many, or the most of those Doctrines, opposed by him. To convict him in that, as well as other things, I shall produce several passages out of his former Books, in Vindication of the same, when he was more himself, or in his right Mind, than he is now, to shew that he was as earnest in it as any, and that Friends never held otherwise; in which I shall be the shorter, having quoted him on every Head, and almost every Particular already.

I. Concerning Infallibility.

Immediate Revelation 2d Edit. Printed 1675. p. 35, 36, 37.

Now when we affirm, that we are taught and led Infallibly, and think, speak, write, or do Infallibly, we understand it not promiscuously, and in that Latitude, as if in everything, whether we act in the Spirit of Lord, or not in his Spirit; but in our own we did act, think, fper write Infallibly. Nor do we affirm, that there is such a close and h Conjunction, as yet made up betwixt the Spirit of the Lord and us, as if in nothing we could act, in a disjunction from the Spirit, but should find fuch a powerful Constraint, and bounding of Spirits in all things whatfoever, within the Leadings and Affill the Spirit of God,

God, that we could not act or do things alone, in our own Spirit, yea, No tofalliand in a wrong Spirit; for we do freely acknowledge, that fuch is our farther than State and Condition, as we are capable to run out, and both think, speak, guided by write and do things, that are not only not Infallible, but may be wrong God. and Falle.—But this we fay, Whatever we think, speak, write or do, in the Spirit of God, his Immediate Manifestation and Co-operation in us, as we are found in Conjunction therewith, is Infallible; and what the Seed and Birth of God in us judgeth, or differenth, or doeth, that is ever Infallible.-And if we fee, hear, act and walk in it, and with it, we are fo far, and no farther, Infallible. So that this Infallibility, as it relares unto the Seed, Birth and Spirit of God, is absolute; but as it relates unto us, is Limited and Conditional, and is rather a Pollibility of not being deceived, than an Impossibility of being deceived. And it is the gross and woful Ignorance of People, touching the Nature of this Divine Seed and Birth, and its Senfations which it giveth unto Man of Divine things, that occasions them to think Infallibility such an impossible thing, &c. With much more in the same place.

Though we affirm, That the Spirit of God in us and all Believers, in serious every Discovery it gives, is Infallible; yet we have never judged our Appeal, selves absolutely Infallible; nor did we ever place or fix an absolute In-Printed Italibility upon any Man, or Number, or Society of Men, since the p. 7,8. Apostles days; but through God's Mercy, we are sensible of our danger, using liable to Mistakes as well as other Men, if we be not duly Humber Warchful, and careful to keep close and chaste to the pure Openings, Italians and Leadings, of the Infallible Spirit of Truth.—Here is the Sales and Infallibility; and it's his or any others going from this, is the

ground of all Error.

II. Concerning Sinless Perfection.

That a State of Sinless Perfection is attainable in this Life (tho' now opposed by him) he hath sufficiently proved in his Quakerism no Popery, Quakerism Sect. 3. Wherein he opposeth J. M. for alledging, That it is a Popish Do-no Popery. Etrine, to hold Sinless Perfection is attainable in time; and that he misled his Proof; 1675. and clears the Scripture which J. M. brings to the contrary, saying, 'Now P. 37-10 as to these and suchlike Scripture, that are brought against the Doctrine of Perfection, it hath been shewn, not only by many of our Friends, that they do not prove, that a Sinless State is not attainable in time, but the same hath been afferted, and the Doctrine of Perfection in as by us.—And instances some, as H. Moor, &cc. What then must he be now, to oppose it? 'And indeed this is the great difference betwixt the Law p. 38. and the Gospel, that the Law did command, but was weak (as said the Apostle) whereas the Gospel is the Power of God unto Salvation, to every one that believeth; which Salvation was from Sin, and not in Sin: And said E e 2

' Christ to his Disciples, Now are ye clean, through the word that I have spoken P. 39. unto you, John 15.3. (andon 1 John 1.9.) Now he that is cleanfed from all Unrighteoufness, is cleanled from all Sin, because Sin is Unrighteoufness: ' and feeing it belongeth to the Faithfulness and Justice of God to do it. certainly he will do it to every one that diligently improve that Divine Grace that is given to that end: Yea, he faith also Verse 7. The Blood of Telus Christ his Son, cleanfeth us from all Sin; which he speaketh in the present time.

Presb. and Ind. Vif. Churches: 1689. Edit. P. 159.

And Presbyterian and Independent Visible Churches, In opposition to that False Doctrine of their Teachers telling them, It is no matter though they dre in their Sins, yet they shall immediately after Death go to Heaven if they have once believed; contrary to Eccl. 11. 3. Where the Tree falleth there it shall be, &c. he faith, ' But according to this Evil and Corrupt Doctrine, though the Tree falleth North, it shall be South: It is a fearful thing to teach or believe fuch Doctrine in a matter of fo great moment, fo to smooth and daub with untempered Morter; and to flatter People, to tell them,

they not only may, but must live and dye in their Sins: And yet immediarely after Death, they shall go into Heaven, if once they have believed their Faith fecureth them, though they Sin daily in Thought, Word and Peoples love Deed, and break all God's Holy Commandments every day, and that of sin, the there be no Health nor Soundness in them: And indeed it is the great

they plead " for it.

Love that People have to Sin and Iniquity, that maketh them plead for earnestly for it; for if they were weary of Sin, and did hate it as a most 'Cruel Tyrant, they would be glad to hear of a possibility of " " arange

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from Sin here in this World; and they that plead so much I bive and dye in it, they plead for the Devil's Kingdom, and are

vants and Ministers in that respect, and not the Servants and See this Do-Christ. - And yet thus he now does, and consequently the Cevil's Ser-Arine farther ex-plain'd in vant and Minister, in pleading for his Kingdom, and soothing up People the following in their Sins, that they must live in them as long as they live, or that it Pages of the faid Book, cannot be otherwise till they come to dye at least, and yet go to Heaven and also in notwithstanding. Whether such Sin-pleasing Doctrine does not tend more his Truth to the Advancement of the Kingdom of Satan, than the Kingdom of God, p. 73, &c. judge ye?

fince he went

III. Concerning the Scriptures.

those called in thefe tlons.

A Looking- In his Book called, A Looking-glass for all those called Protestants (Printed 1674) glass for all wherein comparing the Doctrines of the Ancient Protestants, particularly Protestants W. Tindall, with the present Protestants, and also with ours, to see whose is most agreeable thereto; he faith, 'Thirdly, his Faith was, That the Scriptures had a Body without a Bark and Shell, and as it were a bard Bone. 1674 P. 27. but within it bad a Soul, Spirit and Life, &c. And this is our Faith, who ' fay, the Letter killeth, and the Letter of the Scripture is not the Word, but the Life is the Word that is within, and is no ourward thing. But whether.

whether is this your Faith, yea or nay, who say, the Letter is the Word, and deny the Word to be originally in the Heart? Sixthly, His Faith was, That a Believer needed no outward Law or Rule, for he keepeth the Law by the Leading of the Spirit only. And this is our Faith: But whether is this your P. 29. Faith, yea, or nay? who say, The Scripture (which is outward) is the only Rule; and will not acknowledge the Spirit within to be the Rule.

That the Inward Teaching, Dictate, or Word of the Spirit, as it is a Quakeriffmore Excellent thing than the outward Testimony of the Scripture, so is p. 13. it a more Excellent Rule, because any aptitude or sitness that the outward Testimony hath to be a Rule, the Inward hath it more: Yea, the Inward was a Rule before the Outward was, and is a Rule at this day.—
O how happy and blessed are they who have such a Bosom-guide as the P. 27. blessed Spirit of God, to direct them in their Hearts; and are given up to wait for, and receive the same, when they, fall into Intricacies, that no Scripture Rules can sufficiently extricate: And surely this the Lord hath promised his Children, to guide them continually, and to give them. his Spirit to lead them into all Truth.—

Q. 'What Rule (or Law) hath God given unto Men, to Serve, Obey and Fundamental Truths, 'Worship him? Answ. Even the same Divine and Spiritual Principle afore-1688, p. 16.

r Hearts, that we may know it, believe it, and obey it. This is w or Rule of the New Covenant, who walk after this Rule, Peace shall remain, upon them; neither is there any Condemnation unto but Justification and Approbation from henceforth and for ever.—

hall be to them that walk according to this Rule, what shall hat oppose it?

'As Term [Word] the Greek of it being [Logos] I find variously Prost. and used and constant in the New Testament; as first to signific Christ, Churches, John 1. 1. 2dly, Treatise, Acts 1. 1. 3dly, Communication, Matt. 3. 7. P. 6, 7. 4thly, Utterance, 1 Cor. 1. 5. 2 Cor. 8. 7. & Eph. 6. 19. & Col. 4. 3. 5thly, Word of Talk, or Discourse, 1 Thest. 1. 5. 6thly, Reason, 2 Pet. 3.15. & Acts 18. 4. 7thly, Preaching or Doctrine, 1 Cor. 1. 18. 8thly, Account or Business, Heb. 4. 13. 2thly, The Hebrew word in the Old Testament is. translated Order, Pfal. 110. 4. 10thly, Matter, Pfal. 45. 1. 11thly, Speech. Pfal. 19. 2. And 12thly, The fame Greek word is used by Paul, to. fignific the empty and dead Preaching of False Teachers, 1 Cor. 4. 19: And. therefore whether the Scriptures may be called, or are called, the Word in Scripture, rarely or improperly, is not the proper state of the Question; for it cannot be denied, but that rarely and improperly the word is used to fignifie Scripture, or Scripture words, either written or spoken; and some times the words of Evil Men are rendred by the same Greek word in Scripture, as Eph. 4, 29, and 2 Tim. 2. 17 .- And yet now he pretends. the word is spoken or meant properly, of the Scriptures, whereas it is but Improperly and Rarely by his own Confession; but properly and ten-fold. oftener of Christ, whose Name is called the Word of God, Rev. 19 13. John 1.1, &c ... IV. Con-

IV. Concerning the Holy Trinity.

The Way east up.
And The Stumblingblocks Removed, &c. Printedi677 6 p. 85. Note, This Book he owns 6 the Quakers, C at the end of his Fourth Narrative. ¢

Way Cast up, p. 84. in answer to his Charge, That we deny Christ to be the Second Person of the Trinity; he faith, 'This is a meer Quibble about the Invented words of Man's Wisdom, which we deny, albeit the Truth of the thing it felf we deny not, but faithfully believe; to wit, that Christ, as God, is the Second of the Three that bear Record in Heaven; which Three are the Father, the Word, and the Spirit; and these Three are One, as John declared; and we believe, that these Three that bear Record in to be hissfill, John declared; and we believe, that there that bear record in as if against Heaven, are not three distinct Natures and Substances, but—One in Nature and Substance; not Three Gods, but One only God; not having Three Understandings, Three Wills, or Three Powers, but one only Understanding, one only Will, and one only Power.

P. 86. And thus it may appear, that we are found in the Faith, as touching this great Mystery; and that we differ not in the matter, or thing it felf, but only as to the manner of Expression, which they themfelves grant, is not by words Divinely Inspired; as namely, a Trinity of Persons; or Three distinct Persons: Christ and the Apostles who declared this Mystery, express'd it not in these Terms, of Three distinct Persons, nor are these words recorded in Scripture, therefore we are not bound to our Faith in these Unscriptural Terms, which the Holy Ghost hath the taught. Nor, indeed, is there any need of thefe Terms, Three diffine

Persons, but rather they darken than explain the Mystery; occasioned not only some of the Vulgar, but even some of t the Learned, to Err grofly, in their Conceptions about the Man as if the Father, the Word, and the Spirit, were really Three definet Substances.—Sure I am, they are in an Error, occasioned, in great part, by these unfound and unscriptural Terms of Three Persons in the Trinity; for Person signifies Substances, and not the Modes or Properties of one

Substance.

'And it is well known, that these words of Three Persons, and Three Hypostases, have made great Contention in former times; and divers, judged to be Pious and Learned Men, have denied them, and disputed against them; as namely ferom, against Three Hypostases; and Augustin disputed folidly, Lib. 5. 6 7. de Trinitate, that the words [Three Persons] are not properly appliable to the Mystery it self, although he doth nor know what other names to give them. And furely it is too great Prefumption and Curiofity, in any Men, to dive farther into this Mystery, then what God hath pleased to Reveal, or to give names unto it; and yet it is more Prefumption, and smelleth rankly of a Persecuting Spirit, to impose upon others these words, which the Spirit of God hath not taught, nor left upon Record in the Scripture: And yet because we do not own these words of Mens Wisdom and Spirit to cry out against us, as Blasphemers, and as denying the True Christ; whereas we believe in, and do own " the

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P. 87.

P. 88.

Great Prefumption, and favouring of a Per-Secuting Spi- 6 rit, to impole words on us, not taught by the Spirit of God, or Re- o corded in Scripture.

the True Chrift, according both to his Godhead and Manhood, more according to the Truth, and Testimony of the Scripture, than our Accusers do.

V. Concerning Christ (even before he took Flesh) his Incarnation, His Soul, Body and Spirit, Flesh and Blood, and Sufferings. The Promised Seed, Lamb flain, &c. both Inwardly and Outwardly.

We own no other Jesus Christ, but him who was born of the Virgin The Way Mary; who, as concerning the Flesh, is the Son of Mary, and the Son The Stumof David, and the Son of Abraham, and yet he was the True Christ of bling-blocks God, before he took Flesh, and before he was the Son of Mary, or David, Printed 1677 or of Abraham; for his being born of the Virgin Mary, made him not p.92,93,&c. to be Christ, as if he had not been Christ before; but he was Christ before, even from the beginning; as I shall prove clearly out of Scripture, Epb. 2. 9. it is faid expresly, That God created all things by Fesus Christ: Now if all things were created by Jesus Christ, then Jesus Christ was before all things; for the Caufe is always before the Effect, at least Christbefore in order of Nature. But to this they object, That by Jesus Christ, is the Flesh. meant the Word only in this place; whereas the Word only is not prothe Christ; but the Word, as clothed with the Manhood; or the as united with the Word. And so I answer, That the Word only properly the Christ, without the Manhood; but it is the Word If the Word made Flesh, or made Man. And therefore, seeing the Apostle, by the properly the of God, hath declared, That all things were created by Jefus Christ, without the Manand that lefus Christ fignisseth properly the Word made Flesh, or made Man; hood; is the It is clear. That according to the Apostle, the Word was made Flesh, or Body, properly the Man, even from the Beginning.

'And this will yet more appear, by comparing this place with other of God, with Man, even from the Beginning.

places of Scripture, as John 6. 38. For I came down from Heaven, not to do out the mine own Will, but the Will of bim that fent me. Now Christ spake this, not Word? simply as the Word, or as God, but as Man; for, as God, he had no Will of his own, distinct from the Will of the Father; for the Father, and the Word, hath but one only Will .--- And feeing Christ spake this as Man, it is clear from his own words, that as Man he came down from Heaven, and was Man before he descended, or took part of our Flesh the Heavenly Man in the Virgins Womb; and therefore Paul calleth him the Second Adam, the Lord from Heaven; and that Heavenly Man, 1 Cor. 15.47, 48. Alfo. it is bear, that Christ himself speaketh in the fixth of John, of his Flesh Mis Flesh and Blood, that did come down from Heaven, whereof Men must eat and Blood. and drink to the end, that they may live by Christ, John 6. 51. I am. that living Bread, which came down from Heaven; If any Man eat of this Bread, be shall live for ever. And the Bread that I will give, is my Flesh. Now many understood not that faying at that day (as many at this day do not understand it) for they thought he had spoke of Earthly Flesh

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stand not 4 Christ's fay- 6 fended at it as now.

Many under. and Blood, and therefore they were offended, and faid, How can this Man give us his Flesh and Blood to eat? Whereas Jesus understood it of his Hea. venly Flesh and Blood; therefore he said unto them, Doth this offend ing, of eating venly Fleth and Blood; therefore he defcended where he was bebut were of fore? So that Christ was the Son of Man before he descended.—Compare then, as well with this John 3. 13. No Man ascended up to Heaven, but be that came down from Heaven, the Son of Man which is in Heaven .- And this will yet farther appear, if we shall consider what Paul writes of this Mystery; I Cor. 10. 3, 4. That the Fathers -- did all eat the same Spiritual Meat; and did all drink the same Spiritual Drink: For they drank of that Spiritual Rock that followed them; and that Rock was Christ .- And certainly if the Saints, before Christ came outwardly in the Flesh, had not eat of the Flesh of Christ. and drank his Blood, they could not have had Life by him; but they had Life by him, and therefore they did eat his Flesh, and drink his Blood; and therefore Christ had Flesh and Blood, to wit, Heavenly and Spiritual, even from the beginning, on which the Saints in all Ages did feed.

The Man Christ Jesus, ginning.

P. 96. 'All which prove effectually, that the Man Christ Jesus, was from the beginning; and if the Man Christ Jesus had not been from the beginning, it would follow, that the Church all along from the beginning, from the be- had wanted a Mediator and Head; for it is the Man Christ Jesus, united with the Godhead of the Logos, that is the Mediator betwint God and as Paul declared 1 Tim. 2.5 -But it is most absurd to suppose, Church and Saints all along, until Christ came outwardly in Flesh

a Mediator and Interceffor, or that they wanted a Head; for ever Natural Body cannot live without its Head; fo nor can the Church,

which is the Body of Christ, live without its Head, which ' Christ Jesus.

.Christ God's Anointed from the beginning.

P. 97. 'Now Christ signifieth Anointed, and it is the Man Christ that is the Anointed with the Holy Spirit, and not the Word, or Logos, which is God himself; for the Godhead Anoints not the Godhead, but it is the Godhead that doth anoint the Manhood of Christ, which Manhood hath been anointed from the beginning; and therefore the Man Christ hath been from the beginning, who is God's Anointed King, and the Head of his Church in all Ages, the first and the last, even the First-born of every · Creature; who said to the Jews, Before Abraham was, I am .- And of him Fobn the Baptist thus declared, Fobn 1. 30. There cometh after me, a Man that is preferred before me; for be was before me.

Fleth.

The Promised P. 99. This is the Promised Seed, which God promised to our Parents Seed manifelt inwardly after the Fall, and actually gave unto them, even the Seed of the Woman, before his that should braise the bead of the Serpent; and therefore though the outward Coming of the Man Christ, was deferred according to his outward Birth in the Flesh for many Ages; yet from the beginning, this Heavenly Man, the Promised Seed, did inwardly come into the Hearts of those that bebieved in him; and bruised the head of the Serpent, and destroyed him that

had the Power of Death, that is, the Devil, the stronger Man entring the House, and dispossessing the strong Man, and casting him out: And thus Christ is the Lamb that was flain from the Foundation of the World: Namely, in that from the beginning, even as foon as our first Parents fell, the measure of the Life of the Lamb, which lived in our first Parents, in the Innocent State, came as it were to be flain in them by Transgression, and to undergo foar Christ Suffering in and deep Sufferings by reason of Mens Sin; even as the Seed complained some. by the Prophet Amos 2. 13. Behold, I am pressed under you, as a Cart is pressed that is full of Sheaves: This must needs be understood of Christ as Man, for as God he cannot Suffer, nor be flain; whereas the Life of Christ, as 'Man, is capable of Suffering; and being Crucified as unto us (although that Life still lives in it felf unto God) namely, That Seed or Measure of it, grafted or imprinted in us: According to which the Apostle declareth, That they who fall away from Christ, do Crucifie again to themselves the Son of God, Heb. 6. 6. . And John faw, that after Christ was outwardly Crucified And being at Jerusalem, he should be again Crucified in Spiritual Sodom and Egypt, bucLiving in which is the Apostage Church, Rev. 11. 8 And thus hath he been Cru-others, and cified by the Wicked, even from the beginning, and hath lived in all they byhim: Saints, as well before he came in the Flesh, as to his outward Birth, as doth G. K. since. So that as Paul said, I live; yet not I, but Christ that liveth in me: now? The same could Abraham, and Moses, and all the Prophets say.—And halthough as Man he may and doth Suffer, yet in due time his Suffering will prevail, and be raifed up over all its Suffering, in all Men it Suffers by reason of Sin, to the Everlasting Comfort of them elieve in him, and obey him; but to the Everlasting Torment of

them that do not believe in him, nor give Obedience unto him.

P. For it is not the outward Flesh and Blood that is the Man The outward Flesh (otherwise the Saints that have put off the outward Body, should cease not properly to be Men, and Christ should have ceased to be Man, betwirt his Death the Man Christ. and his Refurrection) but it is the Soul or Inward Man that dwelleth in the outward Flesh or Body, that is the Man most properly, such as Christ

was even from the beginning.

P. 103. 'Yet before this (i. e. bis coming in Flesh) even from the beginning, Christ the he was the Heavenly Man, and had his Soul, and Heavenly Flesh and Heavenly Blood by which he reached unto the Saints in all Ages, and did refresh he came in and feed them unto Eternal Life: And forafmuch as he gave them of his the Flesh, and Flesh and Blood from Heaven, he also gave them of his Life or Spirit, Flesh and as he is the Heavenly Man, or Second Adam: For the Life or Spirit of Blood to all the Second Adam, doth extend as far as his Heavenly Flesh and Blood. the Saints. And thus the Word was made Flesh, even from the beginning, and dwelt in we, as in all Ages; and they beheld his Glory, as the Glory of the only begotten of the Father, full of Grace and Truth : Yet he dwelleth not only in the Saints, but also without them, in himself, and did so from the beginning. of the working build the state of the first was braken and which the second to

P. 104.

Christ became not 6 Nature, was God.

P. You And therefore let all the Scriptures be fearched, and it thall not be found, that Christ became Man, and took to himself the Soul of Man, Man, or took at his Conception in the Womb of the Virgin Mary; but only that he sole Flefts, and was the Son of Mary, David and Abraham, according to the Flift; but according to his Heavenly Nature, even as Man, he was the Son of God, and was the Pather and Lord of all the Paithful in all Ages a therefore David in Spirit called him Lord, whole name is Wonderful Coun-Sellor, the Mighty God, the Everlafting Father, and the Prince of Peace.

God audMan

endBody are but oneMan.

P. 83.

P. 82. And that the Soundness and Truth of our Faith, may appear in this particular, Let the Reader know, that we do most faithfully believe and acknowledge Jefus Christ to be true and perfect God, and true and perfect Man. And that the Nature and Substance of his Godhead, is not the Nature and Substance of his Manhood; his Manhood is not his Godhead, nor is his Godhead his Manhood; yet the Man Christ is God. by reason of that most wonderful Union betwixt the two Natures. So that as the Soul and Body of a Man, are but one Man, by reason of the Union that is betwixt them; although the Soul be not the Body, nor the Body. the Soul; in like manner, but in a more wonderful fort, the Godhead and Manhood of Christ, are but one Christ, -And the Godhead of Christ is not any Inferior Divinity, or Deity, but the very fame Godhead of the Father, fo that Christ, as God, is equal with the Father, and one and the fame God with him, of one Nature and Subffance. Again Manhood of Christ, is a true and perfect Manhood; fo that Christ Man, bath a true and real Soul, distinct from the Godhead, yet for

united with the fame, in a most immediate and wonderful manner

As also he hath a True and Real Body: So that whatever Perfection the Manhood of any other Man hath, the Man Christ hath the fan much Greater and more Excellent

thrift becoming. in P. 84.

' And thus the Soundness and Fruth of our Paith may appear, concerning. the Lord Jefus Chrift, our alone Saviour, where we agree with all that are Sound in the Faith, against the Societions who deny the True Godfore as well c head of Christ; and who also deny that Christ was before Mary; whereas we believe that Christ was, and is, before all, the first and the last. As also against them who deny the True and Real Manhood of Christ : Some denying him to have a True and Real Body of the Virgin Many .- Othersdenying him to have a True and Real Soul, affirming, That the naked Godhead took Fleft, and fuffered in that Fleft.-As also against them. who affirm upon the matter, that there are Two Christs, and Two Sons of God; as if the Eternal Word, or Logos, were the one Christ, and Son of God; and the Man Jefus, born of the Virgin Mary, the other Christ and Son of God,-Whereas the Eternal Word, and Man Jefus, are not two Christs, nor two Sons of God, but one and the fame, sublisting in two Chrifts, or . Natures; as the Soul and Body are one Man, according to what is already God but one faid: Which Example of Soul and Body the Ancients have much used to explain this great Mystery : As also they have used another, to wit, of a

Red-bot

Man Jelus not two fo not to be 6 Rod-hor from, the Fire in the from, answering to the God-head, or beetnal Word; and the from it self harning and shining by the virtue and power of the Fire in it, answering to the Manhood of Christ; both which Examples I judge to be useful and pertinent, yet falling exceeding short of the Mystery it self, which is so great, that it passets all Understanding of Men and Angels.

* That Christ is in every Man, yea, in every Creature, we do boldly P. 105. affirm, conform to the Scripture, which faith, All things were created by christ in bim, even fefus Christ, the Incarnate Word, or Word made Flesh; and there-every Man fore he is in all things: And as John faid, Howas in the World; and the World was made by him: For indeed it is impossible that the Maker can be separated from the thing that is made: I say, according to the Scripture, that seeing all Creatures were made by Jesus Christ, therefore he is in them all; even as God is in all, giving them [and upholding them] their Beings; and ministring unto every thing what is needful and fit for it. 2. Doth it any more derogate from the Honour and Glory of Chrift, that he is in all, than it derogates from the Honour and Glory of God the Father, who is in all, and abrough all, bleffed in bimfelf for evermore? For as God is a pure Being and Life, that nothing can defile, even fo is Jefus Christ an Incorruptible and Incontaminable Life and Being. And as God is Light, fo Christ is Light, and Light that thingth every where, even in the Darkness, as John declared; but the Darkness cannot comprehend it, nor can the Darkness obscure and darken it a only it can and doth obscure and darken the Eyes them who are in Darkness, that they cannot see nor behold the Glory of the Light. But more particularly to come to the matter in hand, I Christ in the saints, and shall first prove from Scripture, that Christ is in the Saints: And secondly all Men, tree both from Scripture and good Reason, that is grounded on Scripture, that b be is in all Men in a true Sense; yea, in all Creatures. And thirdly, I saints than fhall shew, that in regard of his Operations, he is otherwise in Men, than in other Mer, in the other Creatures of an inferior Degree, And fourthly, That he is in himlest, otherwise in the Saints, than in other Men; and that not only in regard at the Head, than in the saints, then in other Men; and that not only in regard at the Head, than in the of Operation, but also in regard of Union and Communion. And fifthly Member 4 That he is otherwise in the Vessel or Temple that suffered on the Cross at ferufaleme and is now glorified in Heaven, than he is in any, or in all the Saints, or in any other Creatures whatfoever, howfoever Exdistributed to professional by the of the state of cellent.

As to the first, That Christ is in the Saints, fee John 6. 56. He that That he is in the Saints, eaterb my Flesh, and drinketh my Blood, dwelleth in me, and I in them. See proved by also John 17. 22. I in them, and thou in me, &cc. See again Rom. 8. 10. And Scripture. if Christ be in you, the Body is dead. Eph. 3. 17. That Christ may devel in your Hearts by Faith. Col. 1. 27. Christ in you, the Hope of Glory. 12 Cor. 13.3. Seeing that ye feek a Proof of Christ Speaking in me, and Werle g. Know ye not your own falves, bow that fefue Christ is in you, unless ye be Reprobates. Many more Scriptures may be brought, but these shall fusing to shew, that Christ is in the Saints, and Christ is God's anointed King, Priest and Prophet.

And therefore by Christ is not to be understood the Word simply considered as in God, but the Incarnate or Ingrafted Word, or the Word made Flefe, that dwelleth in the Saints, John 1. 14. for the word simply considered, as in God, is not the Anointed, but the Anointer, whereas Christ is God's Anointed. See much more following P. 108. Some of which is cited before in this Book. P. 88 & 129.

bring him

P. q rate Fourthly, Christ is otherwise in the Saints than in other Men ... Formed in And he is Formed in them, Gal. 4.19. So that they are his Mether, who are his bring him forth, by a Spiritual and Divine Birth, Matt. 12.49. And thus the Church brought him forth, long after he was outwardly Born and Crucified, and Rose and Ascended, Rev. 12. 5. And she brought forth a Manchild; who was to Rule all Nations with a Rod of Iron: This is the hidden Man of the Heart, 1 Pet. 2.4. which is the Heavenly Ornament, not only of all Good Women, but of all the Saints, whom they do put on, Rom. 13. 14. who is the New Man, Eph. 4. 24 and the Heavenly Man, or Lord from Heaven, 1 Cor. 15. 47. 48. fo that having eat bis Flash, and drunk bis Blood. they are Members of bis Body, of bis Flesh, and of bis Bones, Eph. 5. 30. Whereas all other Men, who are not Saints, they have no Union nor Communion with Christ; and he dwelleth not in them by Faith; he is not formed in them, nor revealed, as he is in the Saints .-- But when Men believe, he is faid to Rife in them, and therefore he was in them before. but not arisen .-- See much more in those Pages, &c. how he is in all Men, especially in the Saints: though other wife in that Vessel or Temple that luffered at Jerusalem, as in the Head, than in the Members, which brevity fake I must omit.

Way to the . This outward Coming of the Lord Jefus, and his Conception, Birth, Described, Life, Suffering, Death, Refurrection and Alcention, &c. is one of the hedro78 c greatest and profoundest Mysteries of the Christian Faith, and hath an ex-P. 127, 128, greatest and protection of the protection of apprehend, or Christ's out than any can apprehend, but as is opened unto them, in the Life, greet Light and Spire of Christ, in their own Particulars .-- That even that Holy Mystery, and Birth and Conception, as it had the Real and True Nature of Man, so it more than a had much more, viz. A certain Divine Persection. Whereby it was not only Man. the whole and intire Nature or Birth of Manhood, but was more, yea, much more than a Man .--- For even according to that Birth, he was the Son of God, no less than the Son of Man, as having God for his Father, as he had the Virgin Mary for his Mother. Now the Child, we know, doth parrake an Image, or Nature, from both Parents: And thus did Chrift. who did partake of the Nature and Image of Man, from the Seed of Mary; but did partake of a Nature and Image much more Excellent than P. 130. 'that of Man, in its greatest Glory, from God and his Seed .- That is, As

far, yea, and much farther, transcendent in Glory, above the common Nature of Man, as the Nature of Man is above the Nature of the Beafts; P. 131. vea, it is even above the Nature of the Angels. For the Heavenly or Divine Substance or Essence, of which the Divine Birth was both Con-'ceived

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ceived in May, and is inwardly Conceived in the Saints, is of a middle Nature. Wherefore he and he alone, ought to be called Jefus Christ, P. 132, both God and Man, and no other.—And therefore his Body, though it last could suffer Death, yet it could not suffer Corruption; and his Soul could not not Sin, not be Corrupted with Iniquity, but did ever suffer under it. Corrupt, not had by it; which Soul of Christ, is the Quakning Spirit, as Paut hath depended and before the besides, which wishes the Little Leaven, that shall Leaven the shall in time leaven and whole Lump of this wishes Creation, by its Pure, Heavenly and Divine Change the Wortue, into most wonderful Sweetness, Purity, Vertue, Beauty and Change the Glory, whereby all things shall be made new; and that which is but the Natural Chall he as it were Spiritual: Yea, this is indeed that Stone of Natural, shall be, as it were, Spiritual: Yea, this is indeed that Stone of the Wife Men, which, by its touch, shall, in due time, change, not only the Bodies of the Saints, but the Body of the whole Creation, and Purge it from all its Weakness and Impurity.—Therefore it pleased the Father, P. 135. to give him up both in Soul and Body, to suffer such deep inward Afflictions, Sufferings and Tryals -- According to which it is faid in the Scripture, that he (the Captain of our Salvation) was made Perfett through Sufferings ... P. 144 But how Christ did suffer under the Iniquities of Men, and the Spirit and Power thereof, can never be understood in any true Mea-Christ out fure, but by these alone, who are come to be acquainted with a Mea-ward suffer-fure of his Righteous Life in their own particulars.——So that many in me can ne-whom this Righteous Life is raised; to reign in perfect Dominion over derstood but all, it's contrary in their own Particulars; yet witness many times its by a meature deep Sufferings through its Sympathy, which that Seed, of its own Nature, oppressed and murdered in others...- And indeed, these deep Suster P. 143. ings of Christ, under the Burden of Mens Iniquities, really felt and wirnessed by him, as in the Garden, and on the Cross, & I find the Pro-Ignorant fessors know little or nothing of For he suffered much more deeply of it.

by the Sins of the World, and the Spirit thereof, because of that great and implacable Contraries and Brinity, (viz. Inwardly, than Outwardly,) ... Our Bleffed Lord, in his Outward Coming, Life, and way of Conver-P. 148.

fation, Doctrine, Suffering and Death, &c. is a most noble and perfect Christ our Example. Example unto us, even the best, that ever outwardly was, is, or shall be, that we might imitate his Vertues, and follow his Steps, in all Godliness. Temperance and Righteoufnels, de --- As they are inwardly prefented P. 149. Temperance and Righteouinets, Or as they are inwardly presented P. 149. to the Soul, in the Light, Life and Spirit of Christ Felm, and applied thereby, and that inflantly and continually; for it is the Light, Life and Spirit alone, which both gives the true Understanding of the Use and End of these things.—For now Christ's Inwardly come in a Seed of Life and Light p. 151. in all; which is the Word of Reconciliation, by which, Men may be 152. Reconciled with God, as they joyn and apply their Minds, thereunto; and 'in this the Lord God doth give a sufficient Testimony of his Love, Mercy, Testimony of Good Will, Long-suffering and Power unto every Man, for his Salva God's Love.

'tion ---- And in this Holy Seed, the Sufferings of Christ, and how he bore the Iniquities of the Soul, and makes Intercellion, or Aronement, unto

The Outloward.

His Inward Doings and Sufferings, known in the

Seed.

God, may be learned. With many other things concerning Christ, in relation to him, and his Doings and Sufferings in the Outward; which was an outward and visible Tellimony of his Inward Doings and Sufferings in all Ages, in Men and Woman in the Holy Seed. And indeed we find, that this only is the true and effectual way of knowing the Use and Work of his Coming, and Sufferings, and Death, in the Outward, by turning, and having our Minds turned Inwards unto himself, near, and in our Hearts in the Holy Seed; to know, by an inward Feeling, and good Experience, his Doings and Sufferings in us, by being made Conformable thereunto. In which Holy Seed, as it arifeth in us, fuch a clear Light hineth forth in our Hearts, as giveth unto us the true Knowledge of the Use of his Inward Doings and Sufferings: Hence also fuch a Precious, Sweet and Powerful Life springeth up, from and in the same Holy Seed, which doth with much Sweemels and Comfort, inable us to follow

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his Example in the Outward, Oc.

P. 154. True Method and Order of knowing the true of Chrift's. outward Coming, &c. to turn their
Minds to the
Light in the first place.

And therefore this is the true Method and Order, which we have found greatly Bleffed of God, which the Lord hath raught us to hold forth unto People, whereby they may attain unto Holines, and to a Being made conformable unto the Holy Life of Joses Christ; and come to know the true and great End and Use of his Ourward Coming, viz. In the first place to point and turn their Minds unto the Light of Jose Christ, who bath enlightened them, and every one; and hath fown a Seed of his Light, Life and Spirit, in every one; unto which Seed they should give the most Inward of their Hearts, as a Ground for it to grow and fpring up in; abandoring and forfaking all those things which hinders its arising: Whence then, in due time, such a Measure of Light and Life ariseth therein, as gives them both truly to know Christ, and to follow him. I have been large on this, being the Foundation of all, which is full to the purpole of all he Cavils at; and if this is the Quakerism he hath Renounced, or Errors he hath Retracted, we see no cause to do it: And if he deny this, it's no matter what he owns or joyns to next. colors Doctrine, Sufferi

VI. Concerning the Soul of Man.

I cannot cite him much on this Head, because I do not find, that ever he writ much of the Soul; yet, that he grants that of Gen. 2. 7. to be un-Pofffcript to Universal derstood of that Divine Inspiration, or Breath of Life, whereby Man became a Living Soul; is plain, as aforefaid. And windicated 6. F. as to his Question, Grace. Ser, appeal, of its being part of God, which he now Cavils at, That he did not under-" fland it of the Soul of Man (fimply) that is, Effential to Man, but of the Imm. Rev. Living Soul or Spirit in Man .- This was Man's bleffed State in the Beginning ; when God Created bim, be Created bim after bis own Image. He put his Image, Christ the express Image of himself in Man, and he breathed in him the Breath or Spirit of Life; then did Man Live indeed; be was a Living Soul, he lived in God, he lived an Holy, Heavenly, Spiritual and Divine Life;

and Christ, the Light of Men, was his Life, lived in him, then the Lamb

was not flain, Christ the Lond, the Light, the Life of Man: And this was Man's Glory.—And that, A Man's Generation into this World, is not the Imm. Rev. Generation of his Soul, but it is the Soul's being united with the Body, P.255,256 through which union it becomes an linksbitant of this World, (which makes it almost Divine, at least not Humans.)—

VII. Concerning Justification by the Righteoufness of Christ.

Great and Excellent are the Benefits which do come upon Men, through may to the "the Coming of our Lord Jefus Christ, even in the Outward, but through a cip of God, Spirit of Deceit and Hypocrifie, which hath deeply entred the most of Great Benefit Professors, and Leavened them: Great and woful are the Abuses which of shrift's they have put both upon his Outward Coming, and the Benefits thereof, Julification, while they do both grievously mis-understand and mis-apply the End of his Coming: For whereas the main and principal End of his Coming, is, To Reconcile Men unto God, and make Peace between them, through his Purging rate Notice their Consciences from dead Works, taking away the Sins and Pollutions of their of it. Hearts, and defacing and blotting out that unboly Image of Satan, begot in them, through Unrighteousness, and enduing them with the Heavenly and Righteons Image of God. They, on the contrary, have supposed, or dreamed, that his End, in Coming, was, To Reconcile them to God, and Justific them, while No Justilia remaining in their Sins. Tea, and fo far they have proceeded herein, as to sin imagine, That there is no need of Holine's at all, for Justification and Rec. liation, but only for making them meet for Heaven, as they term it. Whereby it would feem, they suppose, that Whereas Heaven can be at no Peace with unboly Men, yet God can : As if God were more Reconcilable with Iniquity, than Heaven is. But fure, neither Heaven, nor the God of Heaven (much less) can ever be Reconciled, or at Peace, with Unholiness, or those that live in it. Now the ground of this their Supposition, is an unfound No. tion they have drunk in, that Christ is come, or put in their stead, to fulfil. the Law of God for them, in his own Person, both actively and passively, by which they are wholly Justified in the fight of God, through his Satisfaction, though they remain in much Sinfulness, and Unholiness, in their own parricular-

And indeed we do very freely and willingly acknowledge, that the p. 125 Lord Jefus Christ aforefaid, by his Obedience and Sufferings, even in the All Pretences Outward, hath, by his Satisfaction unto God, obtained it, that Man may to Justificacome into Julification and Favour with God, but not any otherwife, but Faith, Reupon these Terms viz upon their Faith and Repentance, Mortification, or dying pentance and unto Sin, and living a new Life of Holiness and Righteoniness upto God; tien, but Deotherwise, all Pretences to Justification, by Christ his Satisfaction, is but a themselves in the control of the con Deceit, and Cloak, for Men to footh and gratific themselves in their Sins their Sins

and Lufts; for the Lord Justifieth only his own Seed, and them who are begotten and born of it, in whom the Righteonfness of the Law is fulfilled,

through

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shrough the Power, Life and Spirit, of Christ, manifest in them : Who walk not after the Flesh, but after the Spirit; to whom there is no Con-1 demnation the Welds by the representation of the Wellston

P. 137. Not too nicely to make a difference betwixt the Influence and Effects of Chrift's outward and Inward Suffer 6 take them in a perfect of

But as I have faid above, so do I again repeat it, that it may have the more weight, wiz. That we are not too nicely to make a difference betwirt the Influence and Effects of his Outward and Inward Sufferings; but to understand them in a perfect Conjunction: And that the End of his Suffering in both was this, viz. 1. Both to quench and allay the Wrath of God. which was kindled in Mens Souls and Bodies, and also in the whole Body of the Creation. And, 2. To Purific and Cure both Men, and also the ourward Creation, from Corruption, Vanity and Bondage. And fo, in relation to Men, this I fay, That the Sufferings of Chrift, and his Obedience. Life and Righteoulnels, both Inwardly and Outwardly, hath a Conjunction, very Blessed Influence upon Men, both to remove the Wrath, and also to to the fame or remove Sin, the Caufe of h; and to bring in everlating Righteonfness, Senter land to cover the Soul with, by a real Participation of it, over and beyond all more Imaginary Reckonings, and Imputation of Man (though the Imputation of God to Man, we own.) And this I fay farther, That the Wrath is no farther removed from Men, by vertue of Christ's Obedience and Sufferings, than Sin, that is the Caufe of it, is removed. And thus, Juftification, and Mortification, and Sanctification, go on equally.

A Looking elafs for all those called three Nations. 1674 P. 27.

adly, His Faith (viz.W.Tindall's Collected out of his Works) was. That both the Law and the Gofpel are in the Hearts of Men, and is none outward thing : And Protestants that we should seek within our Hearts, the Plaisters of Mercy; yea, that we should feek in these Na- the Testament of God in our Hearts; and the Word of the Law, and of Faith; and that we (hould let them go, who feek God here and there, and in every Temple, ' fave in their Hearts. And this is our Paith, Who witness unto the Word in the Heart, and bid People feek God within them, and Christ within them, and not without them, in Temples made with bands, or outward Observations, But whe-P. 28,29 ther is this your Fairb, yea, or nay? grbly, His Faith was, That Good Works, Works need- through working of the Spirit of God, are absolutely needful to continue us in the Favour of God, and in a Fustified State: And this is our Faith. But whether this is your Faith, yea, or nay, feeing many of you fay, David continued in the Favour of God, and Justified, while he committed Murder and Adultery .--1 otbly, His Faith was, That Men are Justified by an Inward Righteonine sourought Justification & by the Spirit of God in the Heart: And this is our Faub. But whether is this by an In-Righteousness in their Hearts, although wrought in them by the Spirit of God. wholly with Ob, George! How art thou fallen back from this Protestant Doctrine,

P. 31. teoufne 6, fo out us.

sue Juftifi-

almost to Popery, in thy opposing the same in the Quakers now. MUSTIFICATION is an Att of God; whereby be doob acquit (abfolve and discharge) us of Sins past; and doth own and acknowledge as upon our Repensance and Con-Definition of version unto him at Righteoms, and as boving Right unto Estate Life, with a Justification. e Respect unto JESUS CHRIST, not only in what he bath done and Suffered for us, * without is, but as really and truly indwelling in us, and really and truly making

Quakerifin

w Righteone. (And is it wrought wholly without us then, George?) -- Now P. 49: this fort of fultification, by the Indwelling of Christ in an, wherein we affirm, by the Industrial our fultification doth principally confust, is so far from being a Popish dwelling of Christian that our fultification doth principally consult, is so far from being a Popish dwelling of Christian that it is expressly denied by Bellandian what Popish Champion, that no popish undertaketh so Refuse is the party of the Popish Champion, that no popish undertaketh to Refute it. (And yet now charge the Quebercowith Poper, for Decime holding it; Who can believe him?) seen much more in this Book to the fame purpose (as clearing it from Popery) and in Serious Appeal, p. 50.

VIII. Concerning Christ's Coming to Judgment, and Coming in the Clouds.

I do feriously and truly tell thee, as I faithfully believe, that Christ did The Red or Locally ascend upwards into the Heavens, whence also he shall descend at Printedis the time of the Restitution of all things, and thither shall he again ascend P.16, 41,42. the rime of the Reflitution of all things; and thither shall he again ascend with the Saints at the Reflitution. His Coming again at the last day, it not the nearest and most Immediate Effect or Consequence of his going into Heaven; for the end of his ascending in the first place, was to give world, with the sunto Men, and set up his Kingdom in they Hearts, to prepare them for his last Coming and Appearance; which is more properly called his Last Appearance, than his Second; otherwise his Coming into Mens Hearts, should be none at all.—And in baseving the same, We Respect with Joy ampeakable, and full of Glory, in all our Sufferings, Tryals and Temptations; Even that he whom we look for will some again at the last day, and raise ment to live with him for very, in an Immortal and Incorruptible Body. That these words, Att 1. It are to be understood of Christian Coming pagain in his Glorified Body, in which he ascended, I do tribs believe, and I know none of us that denieth it; but yet, that it may also have an Allegorical Sense, that doth well consist with the Literal; so as both are true, who can deny? On if show can st deny, shew a Reason for the same, or else well as Literal Sense, as well as Literal Sense, is no more straight that the Clouds, is no more straight that the Clouds, or in the Air, in a Literal Sense; not also which do Coming of Christ in the Clouds, or in the Air, in a Literal Sense; not also which do Coming of Christ in the Clouds, or in the Air, in a Literal Sense; not also which do denying the Allegory, knowing that many Scriptures have both, and why not allo this? And as for the Allegorical Scale, if the thing in it felf be other, many true, and that there is a true Relemblance betwist the thing expressed having both and the thing understood it cannot be disproved. Now since Christ alcended into Heaven. How have the Clouds of Sin and Darkness, that hath been over the Minds of Men, hid his Spiritual Appearance from them? And fince he harh now in these our days, returned to visit the Souls of Men more abundantly, with his Light, Grace and Spirit, than in former Genetations; yet how do these Clouds still hide him from many, and even hide rome from thy own Eyes? But the Lord, in due time, will dispel these Clouds many, and even hide rome from thy own Eyes? But the Lord, in due time, will dispel these Clouds many. from their Eyes. And that he may do fo from thine; is my true defile. Much more could I cite out of this Book, but this is enough to obviate what he now Cavils at, that his Coming in the Clouds, may be taken both in-

ward and Ourward.

IX.Com-

to dicitions of the bid wind in the land of the property of the control of the co IX. Concerning the Resurrection of the Body. paint mort and of at

tft Printed 1680 2d Edit. 1691. p. 227.

Spiritual can

Reltor Correlled. P.133,134

Underflood both of the Soul & Body, and Inward & Spititual.

Prest, and That they dealy the Refuredtion of the Dead. This is also a most Falle Ind. Visit Charge, which they can never prove; but because we dealy their Carnal Churches: Conceptions of the Resurrection, and hold us to Scripture words, which is most fafe, therefore they have to belyed us. And for the more Sarisfaction of the Reader, I refer him to a little Book, called, The Principles of Truth, Published by some noted Men of the Quakers; in which Book it is exprelly affirmed, That we (to wit, the Quakers) believe, that the same Body which is laid down, hall be raifed up at the Resurrection of the Dead : As much as a Natural Body can be the fame with a Spiritual Body; or an Earthly Body can be the fame with a Heavenly Body; according to the be the same. Scriptures Testimony, it is Sown Natural, but Raised Spiritual; and the Glory of the Heavenly is one, and the Glory of the Earthly is another. And this may fuffice any Sober Inquirer. And Paul writing concerning the Resurrection of the Dead, saith, That is not first which is Spiritual, but that subject is Natural (or Annual) and afterward that which is Spiritual, a Core 15. 46 & ver. 49. As we have been the Image of the Earthly, we shall also bear the Image of the Howens, He that readeth let him understand. On 1 Cor. 15.— Though the Apostle doth discourse mainly, concerning the Refurrection of the Body, and that these words, As in Adam all dre. Co in Christ shall all be made alive, are to be underflood in great part, both concerning the Body and Soul, yet not excluding the Inward and Spiritual Death by Sin; and also the Inward and Spiritual Quickning of the tual Death by Sin; and also the Inward and Spiritual Quickning of the Soul by Christ; but indeed, including them at least vertually and confequentially. See more in the same place, how this is to be understood, both of the Inward and Outward Riling or Quickning. converted the Clouds is not more

X. Concerning the Universal and Saving Light of Christ within.

The Oniperfal. Free 4 Grace of the Gofpel af-fersed or the Light of the Glorlow Go-fpel of Jefw Christ, Gc. Printed 1671 P.11,12,&c. 6

Given for Salvation to Reftore Man out of the Ball.

Tobs the Evangelia faith, concerning him, That be was the Word which was in the Beginning, and was with God, and was God; that all things were made by him, and without blin was not any thing made that was made; and that in him was Life, and the Life was the Light of Men. In which words. he declareth two things; . That General Relation he hath towards all the Creatures, that he is their Maker; All things were made by him. zdly, That Special Relation he hath towards Men, inalmuch as he is not only their Maker, as of other things, but he is their Light; In him was Life, and the Life was the Light of Men: Which words do import very plainly, that he is the Saviour of Men; and given unto them for the Light of Salvation, to Renew and Restore them our of their Fallen Condition, Which is a State of Death and of Darkness: And to John here doth the Work of a true Buangeliff, in Preaching Glad Tidings to Loft Men; they are Dead; but in him is Life; they are Darkness through the Fall.—But the Life is the Light:

Light of Men, and the Light shineth in Darkness in Now Christ Was the Life 188 9, and Light of Men before the Pall—So as that he lived in them, and shined in them, to give them the Light of the Knowledge of God in his own Face; which is his Image in which Man was made; so he was the Life and Light of Men, before Men became Darkness. And also he is the Light and Light of Men, which shineth in them while they are Darkness, to bring them out of it Appears in into his Life and Light. Now this Darkness doth not apprehend the the Darkness. Light; doth not imbrace it, nor imply it.—Nevertheless, by the Work-of it.

ings of the Light in the Darkness, Men may be changed from being Darkness, to become Light in the Lord; and many have witnessed this blessed Change; and so—can apprehend the Light, and enjoy it: Light can apprehend Light, though Darkness cannot. By all which it may plainly prehend Light, though Darkness cannot. By all which it may plainly appear, that John, in this place, holdeth forth Christ to be the Light and Life unto Men. It sudw hith still to among the bling mains of the

P. 12. John Baptiff's Tellimony of him--- That be was the True Light, Balightens which lighteth every Man that cometh into the World. His words are fuch a overy Man, plain Proof, that Christ enlightned every Man, so as that he might believe, endeavour to and so be saved; that no words could be desired, more plainly to evidence darken it.

it; and yet what miserable Evalions have Men made, who are prejudiced against this precious Trush, to darken it by their Corrupt Glosses.

P. 16. Now what all is this; only Saints and Believers? No: For if Saines and Believers only received Grace from Christ, then no Unbelievers

in that he faith, God fo level the World, Sec. P. 22. By this Manifestation they were left without Excuse, therefore it was not a Natural Illumination

P. 25. But where the Heart doth receive ir, fo as to unite therewith, it The Bleffed not only becometh Life unto the Heart, fo as to fill it with pure Heavenly the Light, in Refreshment and Joy, and most Excellent and Heavenly Breathing s, Thoughts, them that Defires and Mediations, concerning the Mercy, Goodness, Power and Love of believe.
the Lard; and of his Wisdom, Righteousiness, Parity and Heliness, or whatever else it tasteth of, and enjoyeth in him; but also becometh a most

abundant Well-foring of Life unto the Mouth, whereby it is opened, after a marvellous manner, to utter and express the Thoughts and Feelings. and Joys of the Heart, in Living words, which are Spirit and Life, having the very Verrue of the Divine Life in them; which as they are a most

acceptable Savour unto God, fo are they of great Ufe and Service unto Men, both for Quickning the Dead, and for Refreshing and building up the Living ver more abundantly in the Power of that Life which has Quickned them P. 44. Yea; this is the Tebernacle of David that is fallen

down, which the Lord cometh to raise up in every Man, and will certrainly raife up in every one, for a Temple for himfelf, to manifelt bis

Esernal Love and Mercy in, unto them who believe to but his Esernal Wrath Signal Diffiles fine in them who remain in Unbelief and add a story at a Sarra R

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P. 86.

His own Exprience of

Thus, I say, The Principle being in the first place declared, so to speak, as an Universal thing, it is a great help unto the poor soul, at its entrance, to facilitate its belief; of which thing I have had Experience in my own particular, who wirnessed it revealed in me as Universal, and so closed with it.---- I manifestly felt in my Heart, that which reproved all Sinworking as Fire against it. And now, this universal thing, being, by God's Faithful Mesengers, preached unto me, as the very Greek of the Gospil, and the very Saving Light of Jefus Christ. O how Glad Tidings was it to my Soul, which closed with the Truth thereof, by the secret Operation Tidings now? of God's Holy Spirit ... And truly in that day -- the greateft -- Ground of my Paith-that I had in my Heart, what was Saying, was even because I found in me that little, univerfal, common, despiled thing, the least of Sall Seeds, which is at this day more precious unto my Soul, and more Excellent, than all the Mountains of Prey .--- And while it was yet Burdened. and Oppressed, and Imprisoned in me, it answered to the fame---in others, where it was in dominion and perfect Liberty over all that oppressed it; whereby I was exceedingly reached, strengthened and con-firmed, to believe that it was of the same Nature, conceiving a Blessed Hope, that it would, in due time, be raifed in me, into the fame Domienion, Victory and Liberty, that I felt it to be in, in them; which now in a measure I do witness. All Glory and Praise be unto the Lord

Can'ft thou witness this now ?

The only Method to beufed, to direct People to this first.

To bring them to own 6 the Scrip-tures, and all other things 6 necessary.

for ever P. 92. 'And indeed, this is the only Method which should be used by Preachers, for the bringing People into the Faith, and Acknowledgment of the Christian Religion, first to inform them of this Universal Principle. of the Christian Religion, first to inform them of this Universal Principle, what it is, and turn them towards it, that they may observe its Operation in them, as it appeareth against the Lust of this World; and for Righteousness, and Temperance, and so as Wife Builders; to lay this Foundation in its proper place; and as Wife Husbandmen, and Planters. to place this Divine Seed, where it ought to be, in order to its Growth and that it may fpring up in them, and the Life, Power and Vertue of God in it, may be felt. And this will naturally bring People to own the Scriptures, and things therein declared; to own Mofes and the Prophets: to own the Dispensation of God to the Jews in that day, and to own Christ in the Flesh, his miraculous Birth, his Doctrine, Miracles, Sufferings, Death, Refurrection and Afcention, together with the worderful End and Defign of God therein; to own the Evangelists and Apostles. and the Dispensation of Life and Glory, through the Spiritual and Inward Appearance of Christ among them in their day, which was very Powerful and Excellent; and finally to own the same, as it is now again Revealed in this day, after the Apostacy, &c. Innumerable are the Tefimonies that I could produce, out of this and his other Books, to this Universal and Glorious Principle which he was so Zealous for; and if he will deny all this, and the Light of Christ now, it is not sufficient to fay he Retracts it, unless he can Refute it; but I question whether he dare deny ir,

or many other things, for in his Retractations, he pretends his Error was, in Misapplication of some Scriptures, to prove some things that were Truths; only those Scriptures did not prove them, rather than in the Principles themselves; as if he held the same still. And how sincere he can be then, in his prefent Profession, any may judge; yes, he told me long fince that, that he was not changed in Principle, only in Practice, as to what follows. dupping aut.

XI. Concerning Water-Baptifm.

'Halt thou no other way to defend thy Idol of Water-Baptism, but to A Refuta-Smite against the Lord Jesus Christ, in his Inward Appearance in his opposers of Saints: But know, O Vain and Poolish Man! That as that Idol Dagon Printed, 690 did fall before God's Ark, fo thy Idol of Water-Baptism shall fall before p. 5. the Lord Jesus Christ, inwardly appearing in Thoulands and Ten Thoufands of his Saints: And let none be offended, that I call thy Water-Baptilm an Idol; for whatever Men let up, in opposition to the Inward Appearance of Christ in his People, they make it unto themselves an Idol, appiss is and it will fall, and they together with it. But as for John's Baptism is with Water, or that Baptism with Water, that others of the Disciples of much more Christ used. I call it not an Idol, far be it from me, it had its Blessian? and Service in its day, and pointed, as a Figure to Christ's Inward and Spiritual Baptism: And if there be an Inward Baptism of Christ, then is not Christ the Inward Beptizer, and Minister of this Inward Baptism? Yea, certainly. And ver thou denieft Christ within, calling him, A Falle As G. R. now Christ in the Secret Chamber of the Heart. And as for thy undertaking to does, prove thy Water-Baptilm to be a Golpel-Precept by plain Scripture, I water-Baptilm to Secret Chamber of the Heart. question not; but, through God's assistance, I shall prove, that thou half pel-Precept, grosly perverted, and misapplied, the Scriptures; not understanding the much less sprinkling. Scriptures, nor the Power of God, like unto the Sadduces of old .-And from the Adversaries pleading, that John's Baptism related to the Gospel-Dispensation; he speaks of the Three Dispensations, 1. of the Prophets, 2d. of John (including that of Christ in Flesh) and 3d. of Christ in Spirit; laying, P. 14 But it doth not follow, that John's Bap. Water and tilm, or Wher-Baptilm, of any that did Baptize, did really belong to the ing to its Meridian or Noon-tide Glory and Brightness) that which is most adorchrist commonly and frequently called the Goldel in the New Testament, being aside, as cleared and discharged from all these Vails and Figures of the Law; even Christ did his Grave.

to Death: A Figure of this very Mystery.—But the great thing for thee to prove, was, That John's Baptifm, or Water-Bagtifm, is any part or Precept

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Yea, certainly. And yet thou deniest Christ within, calling him, A Falle As G.R.how Christ in the Secoret Chamber of the Heart. And as for thy undertaking to does. prove thy Water-Baptism to be a Gospel-Precept by plain Scripture, I Water-Baptism question not; but, through God's assistance, I shall prove, that thou half pel-Freeept, are grosly perverted, and milapplied, the Scriptures; not understanding the much less Scriptures, nor the Power of God, like unto the Sadduces of old. Scriptures, nor the Power of God, like unto the Sadduces of old .-

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of the Gospel-Dispensation, and Administration, as it began to take place after the Death and Resurrection of Christ, and the giving of the Holy Ghost.

And P. 15. That Christ, as the Mediator of the New Covenant, in the pure and perfect Dispensation of the Gospel, in the last Administration, ever commanded Water-Baptilin—after he tole from the Dead—which thou do it not do in the least. thou do it not do in the leaft.-

P. 31.

And therefore your Water-Baptism is a meer Idol, like the Golden Calf that the Children of Ifrael fet up, when Mofes was absent. But suppose your Water-Baptism were as good as John's (which it is not) go learn what that meaneth, Mark 9. 5. How when Moses and Elias---did appear with Chrift at bis Transfiguration; Peter laid, Let us build three Tabernacles, &cc .--No Taberand a Cloud came and took away Mofes and Elias (i. c. John Baptift) out of nucles to be c built for Motheir fight, and left only Christ present with them. And well consider, whether this doth not fignise, that Believers in Christ, under the Pure and fer andEllas for John 46 Baptiss) who ther this doth not lightle, that Benevers in Gilla, discernates neither for disappear'd, Perfect Gospel-Dispensation, are not to build Tabernacles neither for Mofes nor John; i. e. neither for the Levinical Law of Mefes, nor the and Chrift c only remain. Mojes not John, t. e. hottlet to more could I cite out of this, and his Water-Baptism of John. Much more could I cite out of this, and his New England Visible Churches, much to the purpose, but that being more common, and this more scarce, I choose to cite this at present, which may fuffice, being more than he can ever Answer. Yea, he hath confessed fince, That Water-Baptism, and the Outward Supper, are not of absolute necessity to Salvation : So as none could be Saved, but who bave been outwardly Baptized, and have eat the outward Supper. And that they are not of the Nature of the Everlasting Gospel, nor essential parts of it, &cc. And if Baptism it felf (as I faid) is not in force, or of necessity, (as it is not) how much less Sprinkling (which was never commanded) or their prefent Practice, as to the Supper, of which next.

Truth Ad-Printed1604 P. 173.

XII. Concerning the Lord's-Supper.

As to the Lord's-Supper, I lay, where Christ is not Inwardly and Spiri-Refutation, tually feen, rafted and for upon, by his Inward Revelation in Mens Hearts, there is not the Lord's-Supper, although they gather together p. 25. No Supper if & Christ is not with ever fo great a Solemnity as outwardly, to eat-outward Bread, Inwardly fed on. and drink outward Wine, in Remembrance, as they pretend, of Christ. ndo &

Truth Defended, Printed1682 p. 138, 139.

As to Christ's breaking of Bread, &c. he says, 'So we grant he gave them a Command to do the like for some time to come; but that which is Queried is this, Where it is called a Gospel-Ordinance, or flanding Command of Christ, unto the Worlds end, to eat Bread, and drink Wine, after Supper, in a peculiar and folemn way of Commemoration, over and befides that which may and ought to be done every day? And whereas Christ faid, Do this in remembrance of his Death, till be come again: It is Queried, Was this Coming to the End of the World, or was it his Coming to dwell in them? And to J. A's alledging, It was a meer Circumstance,

Circumstance, the doing of it is night, &cc. He says—If Men take a Liberty of the time to change one Circumstance, why may they not change all the rest as is but a Circumstance, which was to significe our Spiritual Eating and Drinking is the whole, and may be vary well, without the outward Eating and Drinking, as all Protestants do generally asknowledge—well as the sabstance time: And surely the Time doth seem no less to have signification, than the Eating and Drinking it fell had; to wit, That it was the Night; for surely that time when Christ Suffered was the Evening, or last part of the Covenant-Dispensation, wherein he gave them a Sign or Figure suitable to that present Dispensation; should clearly break up, or be dispersed—as the Gospel-day, or Dispensation, should clearly break up, or be dispersed.—
Hence from the very Circumstance of Time, I bring an Argument, That P. 140.
what Christ did at that time, and bid his Disciples do, until he came, is The doing in no Golpel Ordinance, because it was done in the Night, or Evening of ing of the the Old Covenant Dispensation, and consequently was to come to an end Old Covenant with it, although for the Weakness of some, it was continued for a time that was to in the Primitive Church, after the Night of the Old Covenant was expired, and the Day of the Gospel-Dispensation was clearly broke up. And another Argument we have, That the Outward Bread and Wine is but a Figure of Christ's Flesh and Blood, and not his Real Body, as all Protestants acknowledge, and consequently is no Gospel-Ordinance, which confills not in Figures, Types and Shadows, that were proper to the Law. but in the things fignified by them.

And many that did truly believe in Christ, were but weak, and could P. 14r. ... not easily be weaned from the Observations of outward Figures and The conti-Types, and therefore Christ gave them this for some time, to condescend for time to their Weaknels, to bring them off from the Law, and the Figures, after, be-Types and Shadows thereof, by degrees, as they were able to bear; but weaknels of weaknels of it doth not follow, that because Christ commanded it unto them, for that some, or artime, or fome time following, that therefore it is a Gospel-Ordinance, is being a feeing he commanded them as exprelly divers other things, which J. A. Gofpel Ordi-(or G. K.) and his Brethren, acknowledge are no Gospel-Ordinances; continuance. As the Washing one anothers Feet, &c .-- And even as his commanding them more than to tarry of Jerusalem until they received the Promile of the Father, which things. was the Spirit (to wit, in greater measure than formerly it was given unto P. 142. them) did not oblige them to flay longer . So his commanding them to rill clinar. use that solemn and peculiar Commemoration of his Death, until he coming, fhould come, did not oblige them longer, but until that his Coming. spiritual But now the Question is, What Coming did Christ mean? Whether his coming, and hor his out-Last Coming at the End of the World, or his Spiritual Coming to dwell werd at the in them, and feed with his Real Flesh and Blood Spiritually received, world which is more than the Figure: We fay, it is his Spiritual Coming in his Saints, but 7. A. (and now G. Kv) and his Brethren fay, It is bis Outward Coming, which yet he hath not proved, for all his Wrangling .---

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P. 143. And though this Practice was continued in the Church of Corimb for that time, and perhaps in other Churches, this proves it not to be a Gospel-Ordinance, more than Water-Baptilm, or Circumcilion, both which were practiced by many that did believe in those times. This, with much more, especially his Ten Queries, P. 148, 1493 Ov. let him 148,149; Ov. let him peace, and never Cavil answer next time, or elle from henceforth hold his at others, and can't answer his own Books: Though he put out a Book, pretending to answer his Arguments against Baptism and Supper, yet did not so much as touch any of his Arguments about the Supper, so false is he. as I shewed before.

> There is one Particular more which he premiled in his Advertisement, about the Sabbath, but that it was too hot for his Fingers, that he drop'd it, only by the Bye, to bring in a Story of an Old Doublet. But I will give one Instance of his Protestant Judgment in the Case while a Quaker, wir. Eleventhly, His (W. Tindal's) Faith was, That the First Day of the Week, was not commanded by God to be kept Holy, but the Church keeperb that day, because of Convenience for Instructing the People, and Worshipping God. And this is our Faith: But whether is this your Faith, yea or nay? who fay, That day is of God's commanding to be kept as a Sabbath. See more Prest, and Ind. Vif. Churches, p. 190. Now if G. K. willigo from this, and deny all thole Protestant Doctrines mentioned in that Book, and others, as aforefaid And if this is the Quakerifm he harh Renounced, but not Refuted, we cannot help it; we see no cause to Renounce it, till he shew us better Reasons; and it's but too evident a Proof of his Apostacy, which the Lord will judge him for.

said amilia Lafth, Concerning the People called Quakers and their Principles and Oppofers.

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These are they who follow the Lamb whither soever be goeth; and some of thefe, whom he calleth the Ring leaders of this Separation, after they had walked Faithfully and Religiously in that way, called in Derision Quawhy do'd ' kerifm [which is nothing olic but Pure Christianity Restored again into the then now op- i World, by the mighty Operation of the Power and Spirit of God, after to long Officered 15 and fo dark a Night of Apostacy] have finished their Course in that way, beware lest and are now at Rest with the Lord in the Heavenly Mansions, who, both the Death of at their Death, and many times before, gave Powerful and Living Testimonies of the Lord's accepting them; and giving them more manifest and sensible Enjoyments of himself, and Blessing them more abundantly Can't thous with the Fruits of Holinels and Righteoutnels, and Victory over Corfay to now, with the Fruits of House way, than formerly they ever winnelled. deaverriends. P. 13. And when the Lord Raifed up a Shoere Ministry, directing to a more Pure way of Worfbip; and Preaching the Doctrine of the Gospel more purely, than any of the Presbyterian Preachers did; I mean, some of our Brethren, whom the Lord fent among them, Paithful Labours indeed, divers

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of whom fince have put off the Earthly Tabernacle, and their Souls are at Reft with the Lord: I fay, when these came among them, they opposed them, and stirred up the People against them; and such of the People who Received them, and their Testimony, they Excommunicated in the West of Scotland : And none were more Active and Industrious, in stirring up both People and Rulers in that day, to Banish, Imprison, and Persecute As thou now the True Servants and Prophets of the most High God, than the Presby-utmost of terian Ministry, so Sadly were they deserted of God, both in England thy Fower.

and Scotland .-

And this is that Church, that was such an Apostate, and whom the P. 59. Lord had fo forfaken, by the Confession of their Chief Seers, and who, But art not indeed, was never a True Gospel Church, that we, the People called thou now Quakers, have forfaken: And we are Refolved, by God's Grace, never turned to as to Return unto her; for the Lord hath faid unto us, Let them come unto flir'd thee you, but go not ye unto them: The Lord hath added divers, who were up to catter among them, and under that Profession, unto us; and will add many more, yea, Thousands, in due time; for the Lord bath a Precione Seed to gather out from among them; and there are many among them, I know, Art thou not who have true Breathings after the Lord; and thefe, in due time, the turned from Lord will regard, and bring them to his Zion, which he hath began to bylon? build, in great Glory, even in and among the People, called in Scorn · Quakers.

And concerning G. Fox (he faith) 'Whom the Lord hath, indeed, made Redor cora worthy Instrument unto us, and among us; and yet, I hope, shall unto reded,p 211 many more: And who is fafe in the Hand of him that holdeth the Seven And what Stars, and the Seven Golden Candlesticks, in his Right hand; and all art thou, to thy Malicious Reviling, and Slanderous Defamation of him, cannot di-now in like minish any thing from that true Honour wherewith the Lord hath hon-manner? oured him; and other Faithful Labourers with him, whom the Lord hath raised up in this day, of the Appearance of his great and mighty

Power.

'It is a marvellous thing, that these Men have no other way to oppugn Presb. and the Quakers, but by gross and horrd Lies, and False Calumnies, and meer churches, Abuses, like unto the ways that ever the worst fort of the Adversaries of 2d Edition, Truth have used, against the True Witnesses of it. It had been more Manly, p. 229, 230. and feemingly Christian, for Increase Mather, and Nath. Morton, or any others And so it of their Sect or Society, fairly to have flated the Quakers Principles, and would for then to have gone and Refuted them, by the best and strongest Arguments they could find; but this none of them have done; nor did I ever fee to this day, any one Writer, that did write against the Quakers, that did fairly flate their Principles, but milerably belyed and abused as he now them, either by affirming things to be their Principles, which were not; dothor by fo unfairly reprefenting and wresting the words of our Honest Friends, by their Addings and Diminishings, that they could not at all acknowledge them as fuch. All which is a manifest Evidence of Hh

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and EvilCon-

Serious Ap- c poal, Pre face, &p.6.7

And Pappeal to all fuch in London and & Old-England, whehath not done the like

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And doth is the Weakness and Badness of their Cause, as well as of that Buil Connot thew the Badnels of Gience that is in them, when they use such anlawful Ways, and Means, thy Cause, to defend themselves, and to oppugn others.

For it never yet hath been proved by him, nor any other, nor ever will be to wit. That the Religion professed by the Sincere and Faithful People, called in Scorn Quakers, is either Paganifm, or any other thing than Real Christianity. - I do therefore with, and in behalf of my Friends and Brethren of the same Faith and Perswasion with me, in all parts of the World, make this Solemn Appeal to you, the more Sober, Impartial and Judicious People in Boston, and elsewhere in New-England, to whose hands this may come, whether Cotton Mather is not extreamly Uncharitable, and poffessed with a Spirit of Prejudice, and Envious Zeal (to use R. Baxter's Phrase) against the Quakers in general, and me in particular. as Guilty of manifold Herefies, Blasphemies and strong Delusions, to the rendring us no Christians-(while, I suppose, he hath some Charity to some in the Church of Rome-and to Lutberans, &c.) - when we hold the same Fundamentals of Christian Doctrine and Faith, both with R. Baxrer (whom be cites before) and many others, as fo declared by them; and not withflanding of C. M's flrong Affeverations against us, as if we denied almost chargeth us. all, or most, of the Fundamental Articles of the Christian and Protestant Faith : yet he shall never be able to prove it, that we are guilty of this his fo extreamly Rash and Uncharitable Charge, either in respect of the Body of that People, called in Scorn Quakers, or in respect of any particular Writers, or Publishers of our Doctrines and Principles, and Preachers among us, generally owned and approved by us, as Men of found Judgment and Understanding.—Yea, I do here folemnly charge C. M. to and same give us but one fingle Instance of any one Fundamental Article of Chrifrian Faith denied by us, as a People; or by any one of our Writers or Preachers, generally owned and approved by us -And it sufficeth to me. and I hope doth to many others, that according to the best of my Knowledge I have of the People called Quakers, and those most generally owned by them, as Preachers and Publishers of their Faith, of unquestioned 'Effeem among them, and worthy of double Honour, as many fuch there are, I know none that are guilty of any one of fuch Herefies and Blasphemies. as he seedlerh them; yet we deny not, but as it hath happened, and doth daily happen, to Writers and Preachers belonging to all other

Societies, fo it may have happened to some among us, to have at times. in Writing or Speaking, delivered things not fo warily and cautioully worded, in every Respect, as need were: But in this case, all but Pre-

' judiced Persons will say, If it can be found, by comparing their words one with another, that their Senfe or Meaning is found, though not fo altogether fafely or cautioully worded, in every Refpect, Charity ought to be allowed, and the best Construction ought to be given to their

words; or they themselves, or their Friends for them, in respect of their Absence or Decease, who did best know them, ought to be allowed to

give

give their Sense of them, as I have done, in the Sincerity of my Heart, according to my best Understanding and Knowledge of them; and I think. I should know, and do know, these called Quakers, and their Principles far better than C. M. or any, or all his Brethren, having been Converfant with them in Publick Meetings, as well as in Private Discourses, with the most Noted and Esteemed among them, for about Twenty eight Years past, and that in many places of the World in Europe, and for these divers

Years in America.

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Without which (i. e. The Spirit of God in themselves) all outward Universal Preaching is insufficient to Conversion, according to the Dollrine of these Gloomy Free Grace Gloffers themselves, in favour and honour of whose Soul-Merchandizing Trade, this Translation and Interpretation is framed (viz. That God only from with the Old World by the Ministry of Noah.) But alas! What is the Chaff to the Wheat? What the Ministers of Unrighteousness to the Preachers of Righteousness? How much soever transformed to the deceiving many Simple ones, as the Ministers of Righteousness? What are the Quaint Oretions of thefe Academick Oration Hirelings, to the Immediate Ministry of the Spirit of God, in, and through his Servants? These are they, and they alone, by whom God works his good Pleasure; and no Self-running

Hireling hath any Part or Portion in this Ministry or Service. But who fees not, that your Interest (as Hirelings) lies on the other side P. 55.

the way, you and your Works are feen: Ye boast your felves to be the Minifters of Christ, and of the Gofpel; but of Antichrist ye are, and the Anti-Gofpel of Evil-Tidings to Poor Mankind ye Preach, and not Good Will to Men on Earth: Your Work is, to Dethrone Christ, and Inthrone your felves in the Hearts and Consciences of Men and Women, by keeping them under a neceffity of your Ministry, and from the Immediate Ministration of the Pure Judgments of God, from his Spirit and Witness in their Inward Parts: Therefore is the Lord discovering your Nakedness, and laying open your Shame Dethroning you, and Re-inthroning bimfelf; Recovering his Judgment-Seat " Authority and Dominion, and his Slain Witness is he Railing up again; and Power hath he given unto it, more than in the Days of Old, to Judge the Inhabitants of the Earth; Thousands have already bowed to his Scepter, and Ten Thousands submitted to its Judgment; and have there-throu Meafures, known Redemption, and witneffed Cleanfing; and under his Banner are they travelling on until Judgment is brought forth into perfect Victory and your Authority, Efteem and Dignity, is fallen and falling, and thall fall before the Judgment of the Spirit of God, in every Heart and Conscience, in every Nation, Kindred and Tongue, that submitteeth to the Judgment

Now in Contradiction and Opposition to these Principles and Characters, take a View of his late Falle Doctrines, Lies, &c. following, and fee which favours belt, or most of a Christian Spirit or Principle.

Some

Some of G. K's False and Erronious Doctrines, in Opposition to Friends, juffly charged on him, for him to prove by Scripture, or elfe own ar batter than C M or any or ar his his Error with them & Lowes Meetides,

HAT the Garden of Paradife was no part of this wifible Globe of in Paradile, Ibid. p. 29. the Earth, Truth Advanced, p. 17,25,29.

2. And that Adam's State in Paradile, belonged not to this World, (1bid. p. 25.

2. That Adam's Body (if be had not finned) (hould not bave died, but bave been Immortal, though made of the Duft, Ibid p.21. [Immortal Duft.]

4. That Adam and Eve were naked before the Fall, it is no where affirmed in all the Scripture, Ibid. p.24. Contrary to Gen. 2.25.

5. That Adam and Eve were not ashamed of their Nakedness, doth not imply their Innocency, but rather their Impudence, Ibid.p 25.

6. That the Trees they hid themselves among, Heb.in a Tree-May well be underfood to be the Divine Mercy and Clemency, p. Ibid.

7. The Beafts of the Field are the Fallen Angels which were without the Garden, Ibid. p.26. [Query, Were they referved in Chains to the Judgment of the Great day.

8. The Garden or Paradife is the Eternal Word Christ Jesus, p. Ibid. [So they was to drefs Christ Jesus it seems.

9. Pison, Gebon, &c .- cannot be outward material Rivers-the whole paffage is an Allegory, Ibid. p. 26.

10. Nor are many less mistaken, to imagine that the Coats of skins wherewith Godelouthed them after the Fall, were of the Skins either of Trees or Beafts-Cloathing them outwardly with the skin and flesh of this frail-Body, Ib. p. 27. [So they were but Bones before it. feems.]

joyned back to back, Ibid. p. 28. Narrative.

Some .

12. That Marriage was not ordained

12. Another miftake-That the fix days of the Worlds making, were Natural days, Ibid. p. 29, 30.

14. That all the Souls of Adam's Pofterity were contained in bim (or to that effect) Ibid. p. 34.

15. That as the Law of God is writ in the Hearts of Men univerfally, it is not the Law of the New Covenant, Ibid. p. 41. Contrary to Fer. 31. 33.

16. His supposing a middle (future) State of some (betwint those who are perfected in Wickedness, and thefe who are perfected in the Faith of Christ) who have not the Faith and Knowledge of Christ Crucified, revealed to them-for some time only, until the Faith of Christ be revealed unto thefe Souls ---Ibid. p. 44. [If this is not to suppose a Purgatory, what is?

17. That many have but a Carnal Knowledge of Christ within, 1b. p. 47.

18. That Epbron (the Hittite, of whom Abraham purchased the Pield of Mackpes lab) signifieth the Duft-eater (that is, tho Devil) and by 400 pieces of Silver, i. c. by fo many Vertues-this most excellent Buryingplace is purchased from Ephron (that is, they must give so many Vertues to the Devil for a Burial-place) but be who bath not thefe Vertues, cannot have the Priviledge to be buried in this most excellent place. Ib. P. 1.15. Now, George, where are the wild Notions thou used to tell of in others? Is there any wilder than thefe? And many more That Adam and Eve (instead of could I instance out of this and other of Eve's being taken out of his fide) were his late Books, but I shall proceed to his

That the Devil Falle Prophets, Antichrifts, Deceivers, Beafts, Mother of Harlors, all these can witness an Infallible Spirit (by opposing G. F. p. 1. Ans. p. 8.) And yet count it an Error, to hold the People of God witness it. Ibid.

1 20. That the means of Salvation is ordinary and outward, and not Christ who is Eternal. In opposition to G. F. p. 2.

And Dato in mont bob tob at an expense

21. That the Scriptures are the Author and means of Faith, and the Rule, and not Christ, who gives it and increases it. Ibidatocno

22. The things of the Gospel, and of the Spirit, are attained by an External Rule. In opposition to G. F. Ibid.

22. That who comes to the Spirit, and to Christ, comes not to that which is perfect, de. In opposition to G. F. p. 2. Anf. D. 12. Separation of the manufally

That all that is Sheep, must not have this Infallible Differning, viz. of Dogs. Wolves & t. In opposition to G.W. P. 740 earl this ton author fried to f

25. That who comes to the Kingdom of Heaven in them, comes not to be perfect. In opposition to G. F. p. 11.

26. That the Works of God in his

People are imperfect, p. 13.

27. That Perfection, or Freedom from Sin, is in the Instant of Death, and that is neither before Death nor after Death, p. 14. Ans. p. 23. Contrary to himself p.19.

28. That there is nothing in Man, but what is a Creature, or that is uncreated,

at Turners-Hall, And p. 29

Principles,

29. That the Scriptures are the word of Reconciliation, and not Christ. In oppolition to G. F. p. 22. Ans. 37.

30. That ourward Writings Paper and Ink, is not Humane, but Infallible and Divine. In opposition to G. F. p. 22. Anf. p. 38. or viningen se

21. That we are born of the Word, and

fanttified by it (viz. the Scriptures as feem to be meant) p 22. Anf. p. 39.

32. That the Word (that Faith comes by cating of, Rom. 10. 14.) is the outward Word (viz. the Scriptures) as it is in the Mouth of the Preachers. Sermon at Turners-Hall pi 6. No Dagarabas

33. That the Word, even the Doctrinal Word (that is, the Scriptures) is called the Incorruption Seed, of which true Believers are Regenerated and born again (that lives and, abides for ever) Pet. 1. 23. Ibid.

24. That the Devil limits the Supream boly One, by the Inspired Writings of the Apostles , and that is his third Dispensation of bis Mind to Men. As G.K. pretends, in behalf. of C.W.in opposition to G.F.p.25. Anf.p.44.

35. That the Spirit is not a Law-giveras in us, because his Law is sufficiently givene already by Christ, p. 27. Ans. p. 46.

26. To bold that the Holy Spirit is a Law-giver to Believers, fince the days of Christ and the Apostles, is of no less dangerous. Consequence, than to overthrow Christianity

ree Dimensions of a Body, length, breadth and depth, are neither three nothings, nor three substances, p. 30. Ans. p.5 10

38. That there are three diftinct and Separate Persons in the Godherd ... aspleaded for. In opposition to E. H. and

G. W. p. 30, Anf. p. 521 the Son, they do not come to fee and know the Father allo; for the Father is not in the Son, nor the Son in the Father, as faith the Scriptures ; and they are not called by one name, which is the Word, nor the Light; for the Word is a not God; and Christ is not the Word; and God is not Light, nor Christ the. Light of the World; and the Spirit of Life proceeds not from God and Christ, who a are Light. . By opposing the contrary in-Friends, p. 35. An p. 55.

o And

20. And the lome have not known him (viz Christ after the Flesh) yet henceforth they may know him to again, as faith not the Scriptures. In like manner p. Thid: Anf. p. 36 questing and sold

- 41. Now, Children, the Scriptures of Truth do not declare of God and Christ, and the Spirit of Truth, which are not one; but the Scriptures can bring you to know God, and Christ, and the Spirit of Truth.In like manner, p. Ibid. Anf. p. 56.

42. They that hear the Light, they hear not God, for God is not Light; and they that hear God, they hear not Christ also, for God and Christ are not one (as faith the Scripture) and they that hear not Christ, hear not the Author of the true Paith, and fo hear not the Saviour of their Souls: And the Light is not that Prophet, which all that hear not him, are to be cut off. Likewife p. 36: Anf. p. 57. (Note, Reader, tho' G. K. doth not pofitively affirm all this in the four last Particulars, in terminis, yet it's the natural Confequence of his opposing the oppofite in Friends; for by oppoling their Affertions, as Errors, he must hold the contrary. And much more of the like nature I could draw upon him, and fee then what he gets by it, in opposing what is fo found jogger at . rot danced

43. That the Heavenly Man, or Seed confiling of Heavenly Flesh and Blood (which the Quakers fay is in them) is a Creature, and not from Eternity, but from the beginning of the World only In opposition to Friends, p. 39. Anf. p. 66. and to the same purpose p.42. Anf. p.73.

44. That it's one and the same nature in the Gentiles, by which they did the things contained in the Law, and by which they broke the Law, p. 40. Anf. p. 66.

45. That the Hilfory (viz. of Christ) is the greatest Mystery. In opposition to W. P. p. 42. Anf p. 73.

A60 That there is need of directing Men to the Type for the Antitype, viz. either to the outward Temple, or to Ferufalem; either for Jefus Christ, or his Blood knowing that the Righteoufness of Faith, or the word of it, does fo direct, Rom to. In opposition to G. W. p. 46. Auf. p. 76. . Diewillo bos granis

47. That the Object or Foundation of the Faith, is divided from the Faith. In opposition to G. W. p. 47. Ans. p. 76.

48. That fince they believe not that outward Appearance, they need preach what is to be again. In opposition to W.P. p. 47. Auf. p. 77.

49. As he that believes in Christ, believes not in God; fo he that believes in God, believes not in Christ. In oppo-

to Ciria, comes 484 iq . 40W or noin

co. That Christians ought por to be diffinguished by their Likeness to Christ, but their Notions of him. In opposition we this intribute Director Q. P. O.

51. The Quakers wild Notions (viz of Christ within) import not only two Christs. but many Christs, even Thousands, p. 49. Anf. p. 82. 001 230103 (1000) DI B3 (55)

52. That the word God is in Bondage, or Captivity, in the Sons and Daughters of Men, and not only a Seed. In oppofition to G. W. p. 54. Am. p. 87.

53. The Seed of the Promile is not an Holy and Spiritual Principle, &c. In opposition to W. P. p. 55. Anf. p. 88.

54. He owns that there is a Seed of God in the Faithful, but denies that it is not a Creature, p. 58. Anf. p. 92. Mali ansimit 16

55. That where Jelus Christ is within, the Word is not there, nor God, &c. In opposition to G. F. p. 58. Anf. 1b.

56. That his Perverfion of Scripture in G. F. to fay, the Promife is not unto Seeds, as many, but to one, the Seed which is Christ, p. 58. Anf. p. 93. contrary to Gal. 3. 16.

57. That there are more than two Principles,

fige

Principles (or Spirits) one good in Manthe other bad, p. 65. Anf. p. 104.

58. That Christ had and hath a Cannal Body--- A Carnal and Humane Body united to his Divinity, p.70. And piero

59. That Christ's Flesh was from the Ground or Earth. In opposition to G. P. p. 71. Anf. p. 115. yea, as if the Scripture faid it, when the Scripture faith, it was from Heaven, 70bn 2.12. 1 Cor. 19.47.

60. That there are two Rightcoulnesses of Christ, the one without the Saints, to Justifie them; the other within, to Sanctifie them, p. 77. Ans. p. 121.

61. Justification by the Righteousness which Christ hath fulfilled in his own Person for us (wholly without us) p.80.

Anf. p. 125.

62. That Gal. 6. 4. of having Rejoyeing in bimself,&cc.is contrary to Phil.3.3. of Rejoycing in Christ Felus, Oc. p.81. Ans.126.

63. That Man, at his coming into the World, hath not a Light from Christ; which is more than Conscience, p. 88. Ans. p. 135. and p. 106. Ans. p. 169.

64. He denies -- that Christ is Crucified in all Unregenerate Persons, p.88. Auf. p. 136.

65. That Christ, as be was God without being Man, could not Jave - Man, is a most Orthodox Doctrine, p.89. Anf. p. 136. Query, How then were Men laved before Christ came in the Flesh?

66. That People must feek their Sa viour above the Clouds and Firmament which is not contrary to the Rightcoulnels of Faith, Rom. 18.6. and look to ferufalem for Justification, and to the Blood that was there fled, which is there in being. In opposition to G. W. p. 89.

67. That Christ taught them not to Pray Our Father, &c. but to look at his Perlon, and Pray to him as a Perlon without them---by oppoling the oppofite in W. Bayly, p. 101. Anf. 157. Again,

1 68 But indeed it is not a Cloud that hath received him our of the fight of the Gazers; nor, faith the Lord (tohis Children) I have blotted out your Iniquities like a thick Cloud(as in 16.50.2.) ib. again.

69. And indeed this (viz. the Cloud of their Sins) hath not hid both his Body and Face from you, for the Kingdom of Heaven, and the Lord from Heaven, comes with outward Observation, and is not within bid, everged blood of it alls

70. I ever read in all the Scriptures (as I can remember) of a third Coming of Christ personally in his own single Person, besides what shall be in his Saints, Ibid. This is the natural Consequence of G. K's opposition drawn on him, to see if he'll fland to it or what tis he oppoles.

71. That the Happinels of the Soul is not perfect without the Body, oc .-- the Joys of HeavenImperfect effe, p. 102. A. 160

72. That the Glorified Saints in Heaven, are not come to the end of their Hope. In opposition to R.H.p. 103. Anf. 164.

73. His diffinction of Common and Special Light or Illumination, (that is common to all, and Special only to Believers, as if two Lights (which is but one, John 1: 9. Th.2.11.) p.105. Alf. p.167,168.

74. That there are two Lights in Men.
In opposition to W.P. p. 1812.
75. The Light is not one in Heathers and Christians, and Prophets and Apostles, p. 106. Anf. p. 169.

76. The Light within not only true Christians, but within all Men, Frenthens, Turks, Jews, is not fufficient to Salvation, oc. bid nomenos yes

77. The Light within every Manis not God, Christ, the Holy Ghost, the Unction or Anoming -- a Seed -- teacheth nor Immediately-is not the Golpel. the Power of God-the Rule, &c. See much more p. 106, 107, Ag. p. 169, 62. and p. 175.

78. That Baptism, being a Seal of God's Covenant of Grave, doth as really belong to Infant-Children of Believers under the New Testament, as Circumcission did to Infant-Children of Believers under the Old Testament, p. 111. Ans. 184

Many more of his Corrupt and Falle Doctrines I could produce out of this Book, in opposition to Friends, especially if I should improve the contrary of all he opposes against him, as his Judg-

as I can remember! of a third (London

of their Sins) hathen of hid both his Bods

ment, as he does often against G. F. by charging the Priests words to him, if he does not deny every word: As also I could multiply them out of his other Books, but this is enough to shew how much he is Reformed in Judgment, or changed for the better; or how little cause any have, to be so fond of him, or follow him in his corrupt ways; or be of his Judgment in such muddy Matters, and Falle Doctrines, no ways proveable by Scripture.

Some of George Keith's Gross Lyes for him to prove.

That he never believed many of those Doctrines opposed by him at Turners-Hall. And yet vindicated them.

2. That some of the Quakers wished that the Ship had sunk in the bottom of the Sea that brought him over, Ibid.

3. That the Quakers deny the Moral Law, or Ten Commandements, to be a Rule to the Christians Life, Preface.

4. That the Quakers affirm, the Holy Spirit leads us into all Truth necessary to Salvation, without the External Doctrine--in the Holy Scriptures, &c. p. 24

5. That the Quakers have not the Faith of Christ, as he was outwardly Crucified, p. 4. Ans. p. 13.

6. That G. F. confesseth, that he said he was the Eternal Judge of the World, p. 6. Ans. p. 14

7. That they commonly teach, the Light within every Man is sufficient to Salvation, without any thing else, p. 6.

8. That G. Fox, E. Bur. F. How. R. Hub. and some of their greatest Saints, lived in great Ignorance, Error, and Unbelief, in divers great Fundamentals of the Christian Faith, p. 12. Ans. p. 20.

o. That their Principles obligeth them to judge, that none of other Societies are Saved, p. 13. Anf. p. 21.

to Julifie thems the super within to

the Son and Holy Ghost are equal with the Father, therefore G. Fox is equal with the Father, p. 16.

ti. That G. Fox thought himself to be the Son of God, or such a Son as was equal with the Father, p. Ibid.

and all the Faithful to whom he wrote-that they were not come to the one thing to wit, to Jefus Christ, p. 14. Ans. p. 22

13. That he cannot find out any other in his (G. F's) Writings (viz. what Seed was in him, or in any other Quakers, that was not a Creature) but his Soul, or invisible part, p. 17. Ans. p. 30. Contrary to the very Page 299. that he cites, Christ in the Male, and in the Female, if he speak he was Christ the Seed, and the Seed was Christ, according to Gal. 3.16,28.

14. That G. F. makes his Soul, or invifible part, to be Christ, and a part of God, Ibid.

15. That G.W. lays, Truth and Innocency, p. 13. They, i. e. the Quakers, are

THE PROPERTY.

the Ten Thousands of his Saints, in whom the Lord is come to Execute Judgment upon all, p. 20. Anf. p. 30.

16. That divers Unclean Persons, even of their Ministry, have been owned to preach among them, while living in fe-

cret Uncleanness, p. Ibid.

17. That the Quakers, being perfect, or having no Sin to confess, they have not been known to make any Confeffion, or Pray for Forgiveness of Sin, in their Meetings, thefe Fifty Years. At Turners. Hall, clip'd p. 21. contrary to his own Confession Way Cast up, p. 121. 28 cited, p. 32.

18. That his Book called, The Way Cast up, was not approved by the Second-

days Meeting at London, p. 21.

19. That their (i. e. the Quakers) an-Swer was, Paul was dark and ignorant in that thing, viz. in calling on the Name of the Lord Jefus Christ, 1 Cor. 1. 2. p. 12. Anf. p. 36. 20. That G. W. and W. P. in their

printed Books, have opposed Faith in

the Man Christ Jesus, Ibid.

21. That by their Principles, they do not believe one intire Article of that called the Apostles Creed, twice over p. 23. Ans. p. 41. and p. 112. Ans. p. 186. 22. That G. F. called the Scriptures

Death and Dult, and Serpents Meat, Truth Def. D. 14, 102. p. 24. Anj. 41.

23. That their professed Principle obligeth them to hold, that what they speak and write, is of greater certainty, and confequently of greater Authority than the Scriptures, p. 28. Anf. p. 47.

24. That it is not the words Three Persons wherewith they are offended, but the Doctrine or thing intended they

deny, p. 29. Anf. p. 49.

25. That they (i. e. the Quakers) object, that I may find as many Contradictions in the Scriptures as in their Books, p. 35. Anf. p.55. (Not that we grant Contradictions in ours, but deny the Comparison.)

26. That the Quakers will have the Light within to be the whole Christ,

p. 38. Anf. p. 61.
27. That Christ never died (as he p. 299. &c.) when 'twas only that the Body that died was the Intire Christ) which yet G.K.p.41.dare not fay. Again.

28. That they will not have any thing properly to be the Christ, but his God-

head, p. 38. Anf. 61.

29. That G. W. denied that visible Body that hung on the Crofs, to be any part of the true Christ, p. 38. Anf. 64.

30. That Christ's coming in the Flesh, and his Suffering without us in the Flesh. and his outward Flesh and Blood was a Figure, and but a Figure of Christ, and what he fuffereth in us, and of his Blood fhed in us, as charged against the Quakers, especially G.F. and G.W.p.41. Ans. 70.

31. That W. P. faid, that the Work of Regeneration is a greater Mystery than God manifest in the Flesh without us, three times over, p.42,53,59. Anf. p.71,

86 & 95.

32. That G.W. has all along opposed Faith in Christ's outward Manifestation. as necessary to Salvation, p.47. Ans. p.78.

33. That G. F. G. W. W. P. and E. B. hath made Christ's Birth of the Virgin, &c. the Type and Allegory; and Christ born within them, or, the Reality and greatest Mystery, p. 52. Anj. p. 85,

34. This he finds was generally their manner of Preaching, both ar their fult Appearance, and long after, to tell People that Christ was begotten in them, born in them, Crucified, Dead and Buried, Rilen and Ascended into Heaven within them, p. 53. Anf. p. 85.

35. And that every one, in order to

Eternal Salvarion, must know Christ thus Begotten and Born in them, Crucified, Dead, Buried, Risen and Ascended, Ibid.

36. P. 56, 57. That W. P. makes the Sufferings of Christ's Godhead, to have been the greatest, Christian Quaker, p. 102.

37. P. 64. That G. W. faith, the Reafonable Soul is capable of Sinning, Truth and Innocency, p.9. (which tho' true G.W. did not fay) Ans. p. 104.

38. That G. F. faith, the Creature hath

not finned, p. 66. Anf. p. 105.

39. That G. F. faid of himself, that he was equal to God, and that he was Christ, p. 67.

40. And upon this Notion, John Audland addressed himself to G. F. as to God and

Chrift, p. Ibid.

41. That the Quakers Excuses is, that these words in J. Audland's Letter, were not intended to G. F. but to Christ, p.68.

Anf. p. 108.

42. That they (the Quakers) have contradicted them (viz. their Testimonies to the Divinity and Humanity of Christ, as God and Man) most evidently in their Printed Books, p.69. Ans. p. 111.

43. That all this (viz. Christ's Birth, Death, &c.) was an Allegory---of Christ--born within them, &c. p. 73. Ans. p. 117.

44. That G.W. and his Brethren, have expounded these places (1/a. 9.6,7,14. & 53. not of any Birth, Death, or Burial of a Christ without us, but of Christ Born, Slain and Buried in Men, p. 74. Ans. p. 118,

45. That the Authors of this Abominable Herefie, which teacheth, that Christ in Man, by his Blood shed in them, is the Offering for Sin, &c.--- have invented an Inward Crucifixion and killing of Christ in Men, &c. p. 84.

Ans. p. 129.

45. That G.W. hath plainly denied the

Merits of the Blood of Christ, in his Light

and Life. p. 88. Anf. p. 136.

47. That G.W. hath never, to this day, fairly answered, nor any for him (viz. as to the Blood of the Sacrifices being a Type, &c. p. 95. Answered by T. Elwood, Answer to First Nar. p. 122, &c.

48. That G. W. nothing blames the matter of S. E's words, p. 95. yet G. W. disown'd them, Antidote p. 224. Ans. p. 142.

49. That neither in their Books, nor Preachings, is any thing generally of this Doctrine preached, that Christ, God-man, as without us, as he died for us, &c. is the Object and Foundation of our Faith, p. 95. Ans. p. 143.

Quakers way, generally to preach Faith in Christ without Men for Salvation, that they oppose it, p. 96. Ans. p. 145.

51. That Faith in Christ without us, as he died for our Sins, &c. is no part of the Quakers Faith, p. 26. Ans. p. 146.

52. That G. W. carries all the Scriptures, brought for Christ's outward Coming, to his inward Coming, p. 97.

53. That they (the Quakers) can give no Proof of the same Immediate Message and Authority that the true Prophets

had, p. 112. Anf.p. 187.

54. That the Quakers are not intitled to the Peaceable Profession of their Christian Principles, in common with Protestant Diffenters, p. 115. Ans. p. 199.

55. That he neither Envies nor Grudges the Connivance they have, p. 115.

An . p. 200.

56. That the Act of Toleration doth neither (viz.) give them a Permission, or intitle them to a Peaceable Profession, &c. p. 115. Ans. p. 201.

57. That it is their best Policy to hide and cover their Principles all that they

can, p. 116. Anf. p. 201.

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we, is contrary to the Quakers at the End.

Many more of his Lyes could I prodace out of his Book (and how many could I make them out of all his reft)

38. That many things in his Way Caft but this is enough at prefent, to shew what manner of Man he is, or what Credit there is to be given to what he fays, and which he can never prove, or make good.

Some of George Keith's False Quotations and Forgeries.

G. Keith's Falfe Quotations noted, MARR. p. t. G. F's Great Mystery p. 105. So I fay, the Devil, Falle Prophets, Antichrifts, Deceivers, Beafts, Mother of Harlots, none of these can witness an Infallible Spirit. But being out of the Spirit of Christ, the Prophets and Apostles was in, that gave forth Scriptures, they are not Infallible as they were, but with that they

are all judged out, Anf. p. 8.

Note, By G. K's opposing this as an Error, he must hold, That the Devil, Palle Prophets, &c. can witness an Infallible Spirit; and being in the Spirit of Christ, &c. they are Infallible as they were, and with that are not Judged out. And yet in the Quotation he brought before, counted it an Error to hold, that they who witness these Conditions that they were in, that gave forth the Scriptures, witness Infallibility, an Infallible Spirit. Here: is Confusion, that the Devil, &c. can have

it, and the Saints not!
2 P. 22. That the Scriptures is not the written word, G. M. p. 68. Anf. p. 75. Not G. F's in neither, but the Priests in the first; G. F's words being

2 1bid. The Word not contained in Scripture, Great Mystery, p. 232. Ans. p.37.

and Suffering and the Tennions thereof to be willied within therefore

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Quakers Books truly quoted. CO I fay, the Devil, Falle Prophets, Antichrists, Deceivers, Beasts, Mother of Harlots, none of these can witness an Infallible Spirit, nor the Well, nor the Fountain; but, though they all get the Sheeps-cloathing, and come in likeness of a Lamb, or a Sheep, to deceive People withal. But being outof the Spirit, that Christ, the Prophets and Apostles was in, that gave forth Scriptures, they are not Infallible, as they were, but with that they are all judged out; which will answer that which they are all gone from, where the Key is known, and the Well was and is in Believers.

G. M. p. 68. And the Scriptures are words of the Prophets and Apoliles, and Christ; they are words, and so called in Scripture 3 they are not called the written Word, but Words, and Christ the Word, cometh to fulfil them. See also p. 75. Ibid.

Ibid. 'The Scripture faith, God is the Word, and the Heaven of Heavens can-

not contain him, Ibid.

G. Keith's False Quotations noted, By Quakers Books truly quoted.

4 Ibid. The Scriptures not Infallible nor Divine, but Humane, Great Mystery, p. 302. and in his Serious Call, Anf. p. Ibid.

What can be more Wicked, than to pervert Mens words at this rate?

F P. 29. Gr. Myft. p. 324. That the Seed, to which the Promise of Salvation is, is Christ within, Anf. p.48. [Note, This does not fay the Promife of Salvation, or Christ within. Oh, Horrid Perversion!]

6 P. Ibid. Several Papers, p.47. That the same Spirit takes upon it the same Seed, which is Christ, now as ever, &c. Anf. p. 48.

7 P. Ibid. and p. 34. He charges G. F. with laying, That God the Father took upon him Humane Nature: But refers to no place, but in 7.W's Switch finds he means G. M. p.246. where the Priest Wade lays, God the Father never took upon him Humane Nature, Anf. p. 53. Observe this Perversion and Forgery, whether G. F. said, God the Father took upon him Humane, Nature, when he denies the word Humane?] As in the opposite Quotation.

8 P. Ibid. 34. G. F's Truth's Defence, p. 85. The Sons Body is called the Fathers, they are one, not two, viz. the Son and the Father, Anf. p. 53.

[Note, G. F's words are found according to Scripture, for God was in Christ, Reconciling the World unto himfelf, a Cor. 5. 19.] See the opposite Quo-- 18 ·

tation. ADIOW

9 P. 42. G. W's Light and Life, p. 44. To this Effect, Christ in them offers up bimfelf in the Nature of a Mediating Sacrifice, to appeale the Wrath of God, that not the outward Blood that was outwardly shed, is the Blood of God, by which he purchased his Church; but God being a Spirit, bis Blood is Inward and Spiritual. (This he fays) G.W. exprelly affirmeth in his Light and Life, p.44.

Ibid. And the Scriptures, which fig-'nifies Writings, as you fay, outward Writings, Paper and Ink, is not Infallible, nor is not Divine, but is Humane,

G. F. Ibid. 'The Promise of God is to the Seed which hath been laden as a Cart with Sheeves by the Sinner, which Seed is the Hope Christ, which purifies

even as God is pure, Ibid.

Ibid. ' Now to all dear ones, and dear Hearts, I speak, the same Seed which is Christ, the same Spirit takes upon it now. as ever; yea, the same Temptations, &c. G. F's Answer, ' Contrary to Scripture, who faith, God was in Christ Reconciling the World unto himself; and art Ignorant of the Great Mystery God manifest in the Flesh; and his Name is 'called the Everlasting Father. As for the word Humane, which is from the Ground, it comes from thy own know-' ledge, which is Earthly; and Christ took upon him the Seed of Abraham and David, according to the Flesh, and this is Scripture-Language.

Ibid. 'Thou Tempter, who art without, art querying, whether Christ hath a Body, and the Father none; shewing thy felf not to know the Lord's Body, for the Son is in the Father, and they are one; and with thy arnal Eye, lookest upon him to be like thy self: 'If thou knowest his Body thou knowest the Father's, for they are both one, A. 5 3.

Ibid. 'That's a Falle Inference, for his fulfilling the Righteoufnels of the Law within, does not make void his abolishing and taking away the Shadows of the Law without, but rather brings, to know the Effect of his Obedience and Suffering, and the Teltimony thereof to be fulfilled within-Therefore there does remain a Sacrifice for them

G. Keib's False Quotations noted, By of which see the opposite Column: And though in his Errata, to mend the matter, he adds, p. 56. where I only find to that purpose, That God, by his Blood, purchased to himself a Church, Acts 20. 28. Now the Blood of God, or that Blood that relates to God, must needs be Spiritual, he being a Spirit; and the Covenant of God is Inward and Spiritual, and so is the Blood of it. See fans. p. 72. & 127.

Nick-Name, p. 6. Faith in Christ's outward Manifestation, has been a deadly Poyson these latter Ages has been infected with.

[Oh, Horrid! Behold how he hath perverted this, by the opposite true Quotation, which shews, that the Poylon was, in making Holy Life Legal, &c. to the Destruction of Godly Living,]

11 P. 59. This Flesh and Blood that he saith is the Great Mystery, which neither Papists nor Protestants know (though G. F. did not say so of his Flesh and Blood) is that Flesh which was Crucisied in Adam when Adam sinned; and the Blood that was then shed, in which is the belief that takes way the Sin; at I have shewed in a large Quotation out of another Book of his, in my Third Narrative, p. 25. Viz.

12 P.So. G.W's Judgment Fixed, P.330. Christ formed in true Believers, is not Christ Jesus, for he is that the ruprible Seed, and Word of Life, which begets forms, and brings forth the Soul of Man into his own Nature and Image; and so Obrist may be faid to be formed in ne, in a Mysterious and Elegant way of Speaking, the property and Effect

Quakers Books truly quoted.

that do not wilfully Sin, the true Knowledge and living Sense of which (as
Christ does fulfil the Law inwardly)
appealeth the Wrath and Condemnation of it, and raiseth hope in that Soul,
that has known and lain under the Sentence of Death within it self. (Note,
The true knowledge of which (as Christ sulfils the Law inwardly) appeases the Wrath.
As much as to say, as it's inwardly made
known, it appeases the Wrath: And can
it appease the Wrath and Condemnation,
except it be made known where that
hath been revealed.

Ibid. 'The distinction betwist Moral and Christian, the making Holy Life Legal, and Faith in the History of Christ's outward Manifestation (Christianity) has been a deadly Poyson these latter Ages have been infected with, to the Destruction of Godly Living, and Apostatizing of those Churches, in whom there might once have been begotten some Earnest Living Thirst after the Inward Life of Righteousness.

Several Papers, p. 57.— Which Flesh is the Offering, for as he was God, he did not die; and this Flesh is a Mystery, and in this Flesh is the Belief that takes away the Sin that never corrupted; that is, the Offering for Sin; and the Blood of this Flesh cleanseth from Sin. [Note, Here is nothing of the Blood that was then shed, viz. when Adam sinned, nor in all that Book that I find, so a Forgery in G. K.]

Ibid. 'This Innocent Birth, which God' by his Spirit brings forth in the Sons and Daughters of Men who truly believe, relates to them and their Souls, as begotten and born of the Immortal' Seed by the Living Word: So that this Birth is not Christ Jesus, for he is that Incorruptible Seed, and Word of Life,

G. Keith's Falle Quotations noted, being put for the Caufe. [Note, G. W. in the opposite Quotation, does not say, that Christ formed within is not Ghrist Jesus, but this Birth relating to the Soul being born again of the Immortal Seed as the Effect, and not of Christ formed in us as the Cause; tho' as G. W. says, the Effect is fometimes put for the Caufe, Anf. p 87,124

17 P. 85. G. F's Several Papers, p. 56. -That shey may come to a thing that is lower and under, and bigher and over all, and before all, that is, the Righteousness it self; so in this lies the belief; so then in the Life, and in the Substance, and in the End of all Types-So through this Flesh be doth Reconcile, and by the Offering up his Body, bis Flesh, that which bath been sain from the Foundation of the World, and yet never Corrupted - And this Flesh is a Mystery, &c. Anf. p. 131.

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14 P. 93. G. W's Light and Life, p. 69. Who calls him a very blind and ignorant Man, that will affirm, that Bodies Celeftial and Terreftrial, differ not in Substance. Anf. p. 140.

all that Book that I find to a forgety

15 P. 95. G.W's Light and Life, p. 59. denies, That the Material Blood of the Sacrifices, was a Type of the Material Blood of Christ; for that were to fay (faith be) that Material Blood was a Type of that which was Material; this, to give the Substance no preheminence above the Type, Ant.p. 142.

Quakers Books truly quoted. which begets forms, and brings forth the Soul of Man into his own Nature and Image, and fo he renews his own Image in Man, that believes in his Power. and so Christ may be faid to be formed in us, as in a mysterious and elegant way of speaking, the Property and Effect

being put for the Caule.

Ibid. 'That they may come to a thing that is lower and under, and higher and over all, and before all; that is, the Righteousness it self; so in this lyes the Belief; fo then in the Life, and in the Substance, and is the End of all Types, Figures and Shadows; and fo the Seed puts down that part that doth pertain to all Types, Figures and Shadows; in which Seed there is no Shadow. Now there is Adam's and Eve's Flesh, before they fell, Pure; and there is Adam's and Eve's ' Flesh in the Fall, Defiled: And the Law was held in the Pure part, with its Types, " Figures and Shadows that cleanled; fo Adam's and Eve's Flesh was defiled, but the Flesh of Christ, the Lamb slain from the Foundation of the World, his Flesh ' never Corrupted, which Flesh is the Offering; for as he was God, he did ' not die. And this Flesh is a Mystery, oc. Ibid. ' Now you might reckon him a very blind and ignorant Man, that should put no difference between these Bodies Celestial, and these that are To restrial; or that should reckon the Bodies of Sun, Moon and Stars, and the Bodies of Birds. Beafts and Fishes, to be all one in Matter and Substance.

Ibid. Do but mark here, what a fad Circumstance he has drawn, as if one should reason, that because the Type was Material, Visible and not Mystical, therefore the Antitype, or Subflance, must needs be Material, and not Mystical: By this, all Mysteries, or Divine things, are

Note,

G. Keib's Falle Quotations noted, By [Note, This denies not the Blood of the Sacrifices to be a Type of the Blood of Christ; but of Material, being a Type of Material only, and not of the Life and Vertue that dwelt in him also; or chiefly, as that which must sprinkle the Conscience from dead Works.

the Quakers are offended with G. K. for Saying, the Light within is not sufficient to Salvation, or not sufficient without something eds., Ans. p. 142.

17 P.99. G. W's Light and Life, p.41. (Tho' he tells not the Page, left his Forgery should be found out) When was that Coming to be? Is it now to be looked for outwardly; and seeing he is not to come outwardly but inwardly? Ans. p. 154.

18. P. 104. R. H's Collection, p. 275.
The Seeds are but two in the whole World, [viz. The Seed of the Woman, and the Seed of the Serpent] having each Seed its own Body; and in every one until the one be cast out, and every one of these two Seed in every Man shall arise in its own order; the one shall rise to everlasting Life, and the other unto Condemnation—Ans. p. 164.

[Note, The words in Italiek are none of R. Hubberthorn's, but thrust in by G. K. so answer his End; and much more left out without a Break, as in the opposite Column: If this be fair, I know not what is foul,]

in Men, W. P's Primitive Christianity,

Quakers Books truly quoted.
excluded from being either Spiritual,
Antitype or Substance, whereas it was
the Heavenly things themselves that are
in Christ; in which consists the Substance
and End of Types and Shadows: But to
say, that Material Blood was a Type of
that which was Material, this is to give
the Substance no preheminence above
the Type.

Ibid. 'We are not offended at G. K's Preaching Christ, or his Suffering and Dying without us truly considered, but his undervaluing the Light within, as not sufficient to Salvation, or is not sufficient without something else; seeing G. K. consesset, that the Light within, in a true sense, is God and Christ, the Eternal and Essential Word—

Ibid. 'Now what is that Glory of the 'Father, in which his Coming is? and when was that Coming to be? Is it now to be looked for outwardly? But farther we acknowledge the feveral Comings of Christ, &c.

Thid. Thefe Seeds are but two in the. whole World, having each Seed its own Body; and in every one until the one be caft out. Q. 7. When Shall thefe Seeds arife or be raifed ? Whether after the Bodily Death, or after the Spiritual Death? or ofter the Spiritual Death? A Every one in its own order, after the Death of that which is born after the Flein; and also after the Death of the Spiritual Wickednels, which is yet alive in all Hirelings and Deceivers (fuch as thou art) where the Seed of God is yet in its Grave. O. 8. What are the Graves thefe are in and out of which they shall arise? Ans. These of which the Scriptures speak, which when thou comest to understand it. thou will understand both the Seeds and Graves of which we speak-Ibid. Let them give us but one Scrip-

ture that distinguishes between a Natu-

p. 30. There are not two Lights in Men, p. 31. Anf. p. 168.

20 P. 106. Man at his coming into the World, bath a Light from Christ, which is more than Conscience, G.F's Great Mystery, p. 209. Ans. p. 169.

in Christian which confidence luber to

and Esded Typerand Shadow re born

21 Ibid. And seeing the Light is but one in Heathens and Christians, and Prophets and Apostles, by Primitive Christianity, as above

quoted, Anf. Ibid.

in toda aprintation at

22 Ibid. The Light within not only true Christians, but within all Men, Heathens, Turks, Jews, is sufficient to Salvation, without any thing else, G.W's Antidote, p.28. Ans. Ibid.

Quakers Books truly quoted.

ral and a Spiritual Light within; neither is there so much as one Scripture that affords us a distinction between Light within and Light within, or that there are two Lights from God in Man, that regard Religion.

World, hath a Light from Christ, him by whom the World was made, which

is more than Conscience.

Ibid. There is no fuch words, fee the Quotation against Numb. 19.

Ibid. This is not there, fee the Quotation against Numb. 16.

Many more Falle Quotations could I give, if I would be exact, especially his setting two distinct Pages to one passage, as p. 61. by G. W's Truth and Innocency, without breaks between, or telling which is in which; so that the words cannot be so readily adapted to answer the Quotation, which is not fair, &c. and many times no Page, and the like; but this is enough to shew his Falseness, and how little Truth there is in the Priests that attested the Faithfulness of them.

Some of his most manifest Perversions.

1 P.3 From G. F's mentioning that & 14. F of the Apostle, That the Work of the Ministry, was to bring up to the measure of the Stature of the Fulness of Christ. He perverts it, as if G. F. thought himself, and some others of the Quakers, were come to be equal with Christ, Ans. p. 12 & 24.

the straight of the street and the state of the street as

2 P.4. From J. W's telling what the Light, as attended on, will teach (as to Duty) and not mentioning Faith in Christ, as he died for our Sins, &c. (being revealed and declared in Scripture) he perverts it, as if the Quakers Inspiration teachesh them nothing of such a Faith; and that they have

not the Faith of Christ, &c. Ans. p. 13.

3 P. 6. From G. F's saying. The Spiritual Man judgeth all things, and the Saints shall judge the World; G. K. perverts it, That he was or is the Judge, yea, the Eternal Judge of the World, Ans. p. 14.

4 P. 8. From G. W's witnessing that of Mal. 3. 18. Ye shall discern between the Righteons and the Wicked, &c. G.K. implies, That G. W. assumes one of God's Attributes of knowing Mens Hearts, Ant. p. 17.

5 P.11. From G. W. and G. F. mentioning fome that walk diforderly among the Quakers, G. K. improves it as an Argument

against their Church, at not without Spot or Wrinkle; as if fuch was of the Church which the Apostle John said, They were not of them; Will not this argue against

the Apostles also, Anf. p. 19.

6 P. 15. From G. F's mentioning Phil. 2. 5. Would the Jame mind were in you, that was also in Jesus Christ; who thought it no Robbery to be equal with God; yet made himself of no Reputation. He perverts it, as if G. B. was equal with Christ and God, Anf. p. 25.

7 P. 15. From G. F's alledging, The Father and the Son are equal, (and G.F. being a Son of God, as all that are led by the Spirit are) G. K. fays, That be thought himself equal with the Father, and

with God, p. 16. Anf. p. 26, 27.

8 P. 17. From G. F's speaking of Christ the Seed speaking in him, but be did not speak it as a Creature. G. K. fays, That be faid be was Chrift, and more than a Creature,

Anf. p. 28.

, Bid, From F. H's faying, He that is born from above, is the Son of God, who faid, I and my Father are one, &cc. G. K. perverts it, as if he placed it between bim that bath the Spirit of God, and God himfelf, Anf. p. 30.

10 P. 22. From our Cautiousness in not calling the Scriptures the Word of God, in respect to Christ who is called so. He lays, Which is in effect to render them of no

ufe to m at all, Anf. p. 33.

11 P. 23. And likewife from G. F's faying, The Spirit is the Rule (by way of Eminence) he perverts it, as if it was no Rule, or as overthrowing Christianity

Anf. p. 40.

12 P. 28. From their affirming (as he pretends) What they freak is Immediately and Infallibly from God. He perverts it, as if they bold, that what they (peak and write, is of greater Certainty and Authority than the Scriptures, Anl. p. 47

13 P. 29. From our refuling the Terms of Three Persons as Unscriptural: He lays, It is not only the words Three Persons, but the Doctrine or thing intended they deny, Anf. p. 49.

14 P.36. From our Friends mentioning The Blood which is the Life, cleanfeth from all Sin: He implies it in contradiction to the Blood of Christ outwardly fred; and

calls it Poyfon, Ant. p. 58.

15 P. 37. From W. P's denying the outward Person (only) which suffered, was properly the (Intire) Son of God. He fuggelts, that we deny bim to be the Son of God (in any fense) or true Christ (but only the Light within.) And yet confesses p.38. That the Godbead and Manhood constitutes one Chrift. And p. 41. That nane of W.P's Opponents said, that the Body that suffered without the Soul of the Manbeod, and God-bead of the Word, was properly the Intire Christ or Son of God; which were to make bim but a meer Man, Anf. p. 69. Behold his Injustice.

16 P. 38. From G. W's denying, That Christ consisted of Flesh and Bones (being before he came in the Flesh) and distinguishing between consisting and baving. G.K. perverts it, as if G. W. denied that Body to be any part of Christ (viz. after he took it) Anf. p. 64. What can be more Wicked!

17 P. 41. From some speaking, as if Christ coming in the Flesh was a Figure (as he pretends.) He turns it, as if they faid, it was but a Figure or Type of the In-

18. P. 42. From W. P's speaking of the History of Christ, his Miracles and Works, being a facile Representation of what was to be accomplished in Man. He renders it over and over, as if Christ's being born and dring, was a facile Representation of what was to be transatted in m., p. 53.

ward thing cannot be the proper Figure or Representation of another. And G. W. asking, How will these Men prove, that the outward Paschal Lamb was the proper Figure be Representation of Christ's outward Person? He infers, As if they denied it to be any Figure or Representation of Christ, p. 75.

20 P. 47. From W. P's (aying, The making Holy Life Legal, and Faith in the History of Christ's outward Manifestation (Christianity) has been a deadly Poyson,&c. He makes it, That Faith in Christ's outward Manifestation has been a deadly Poyson. O Horrid! p. 76.

Morality and Christian Vertues, as more like Christ, than only Novious of him. He perverts it, as if there was no need of Faith in Christ, Ans. p. 80.

22 P. 50. From G. W's speaking of the Seed Suffering, and desiring to be freed from the Burden of Sin. He perverts it, as if it desired to be freed from Sin, Ans. p. 82.

23 P. 52. From some of our Friends speaking of the Seed Christ inwardly manifest, born or formed within, according to Scripture. He pretends, as if they made his Birth of the Virgin, &c. the Type and Allegory, and Christ born within, &c. the Reality and greatest Mystery, Ans. p. 85. Nothing can be more unjust.

24 P. 56. From W. P's speaking of some's beholding the day of the Seeds compleat Redemption, and Conquest over all its Oppressors, when what was but in Condition of a Seed, or new bard Child, should become the only Son, &c. He notes, That W.P. wholly applies that most excellent Prophecy of Ha.6.9. concerning the Holy Seed, and Child Jesus, born of the Virgin, to a Seed or Principle within, Ans. p. 89.

25 P. 58. From G. F's faying, The Promise of God is to the Seed which bath been laden as a Cart with Sheaves by the Sinners, which Seed is the Hope Christic according to Gal. 3.116. This he calls Remerfions of Scripture, And p. 92.1100 A and dadw

not this (viz the Breath of Life that God breathed into Man) that cometh out from God, &cc. part of God, of God, and from God? He perverts it, as if G. F. meant, the Soul of Man was part of God, Ant. p. 100.

27 P. 70. From G. F's faying, Christ's Rody was not from the Ground; and that it is Spiritual, &c. G. K. implies, as if he meant, Christ had no Body, but his Flesh that came down from Heaven, which the Saints eat, &c. Ans. p. 114, 115.

28 P. 76. From Friends asking, Is this good Doctrine, to say, Christ's Suffering, Death, &c. were everlasting? He infers, that it is not good Doctrine, but had to preach it, Ans. p. 120.

29 P. 78. From G. W's faying, The Bighteoufness which God Effects in m, is not Finite but Infinite. G.K. fays, He Deifies it, so as to make it equal to God himself. Query, Is Iniquity Equal to God too, that's called Infinite? Job 22.5. Ans. p. 123.

the Merit of it, as being Infinite, that is, Everlasting; He says, So the Soul it self should be Meritorious to Justification, because it is Endless, p. Ibid.

31 P. 82. From G. W's denying the Blood of Christ to be Humane, laying, The Rlood of God, by which he purchased to himself a Church, must needs be Spiritual. G. K. implies, That he denies the Blood shed on the Cross to be material Blood, yet grants it to be Spiritual, as Spiritual signifies Holy, Ans. p. 127.

32 P. 86. From G. F. speaking of the Flosh of Christ (viz. that came down from Heaven) being Crucified in Adam, and of its being in m., as that on which the Saints feed. He perverts it, as if it was conveyed from Adam into his Posteriey, p.87. Ans. 121, 135.

33 P. 89. From G. W's denying the Merit of shedding Christ's Blood by vertue of the Spear, as an instrument of Cruelty, and the Ast of a wicked Man. He pretends G. W. denies the Merit of the Blood shed, Ans. p. 137

34 P. 91. From G. W's arguing according to Rome 10. against Looking to the Blood shed at Jerusalem for Justification; which his Opponent granted was not in being or there to be found. He perverts it, as it G. W. said, It was not in being; or as if he denied the Effects of it, or Prayer to Christ, p. 92. And p. 139

35 P. 95. From G. W's laying, He believed S. E. was not in the Counsel and Wisdom of God in his Comparison of the Blood of Christ, with the Blood of another Saint. G. K. lays, That is to say, he was not wise, nor well advised, to disclose that great Secret or Mystery among the Quakers, so as to let the World know it, &cc. Ans. p. 142.

36 P. 97. From G. P's opposing J. B. as to Christ's coming to Judgment at the Mount of Olives. G. K. says, He opposed not only to the place, but to any outward personal Coming yet to be, Ans. p. rs r.

37 P. 99. From G. W's questioning R. G's looking for Christ to appear outwardly in a bodily Existence to Save him.G.K.makes him to deny Christ's Coming to Judgment at the End of the World, Ans. p. 153.

38 P. 101. From W. B's speaking of the Son of Man ascending that descended, John 3. 13. G. K. says, He will have no body that ascended to Heaven, but what came down from Heaven, Ans. p. 156.

39 P. 102. From our Friends denying the Resurrection of the Same Earthy Body.

C.F. Schotton of Luhar te is not a Greature.

He says, They look for no Resurrection of the Body, &c. but-the new Birth, or what they expell mediately after Death, Ans. Pt 159, 160.

the two Seeds, and its Graves, and Rising in Men. He implies it of his Sense of the Resurrection, as if there was no other, Ant. 164.

41 P. 106. From E. B's speaking of the Teachers of the World having nothing but Scripture to Speak from. He perverts it, as if the Light within teacheth the Quakers without Scripture, Ans. p. 170.

42 P. 107. From G. F's owning the Light within to be Christ, God and Man (that is, as he is the heavenly Man) Flesh and Spirit. G. K. says, That he denieth that Christ has any Body that is absent from his People, And p. 171.

43 Ibid. From E. B's querying, Whether Christ within is not the Doctrine of Salvation, which is only necessary to be preached (or more needful, as G. K. said, in the first place) and of exhorting People to any other thing than the Light of Christ? He perverts it, as if H.B. meant, That Christ is only the Light within; Whereas though he is not another, he is not only the Light within, Ans. p. 171.

44 P. 109. From J. P's denying the Inventions of Men, as to that called Baptism and Supper; and W. P's saying, They are to be rejected: He would infer, as if they denied them as to their use in their time; and render W. P's not denying them as in their time; and G. W's Charley to some that Practice it, as a Contradiction thereto, Ans. p. 181.

a secul of God with bank final.

Many more of his Perversions I could produce (for indeed his whole Book is almost made up of nothing else) but I am almost tired, and I doubt the Reader will too; only a few of his Contradictions, and I will draw to a Conclusion.

8 P. no-That Chill had gond agrad agra Core . Higher Catally gody now hitsenvent,

Some of his most Apparent Contradictions.

- Seeing G. K. pretends 'tis no Contradiction to bring any thing out of his former Writings against him, though ever so contrary to what he now holds, saying, he hath Retracted it, and yet pretends he holds the fame for Substance, let us fee whether he contradicts himself now in the same Book.
- 1 P. 14. -Made perfect at the instant of Death, and neither before nor after, when the Saints put off the Earthly Tabernacle.

2 P.22. The Scriptures are the Word of God, and the Word most frequently fo

called in Scripture.

2 P.29. Three Persons (pleaded for) wherewith they (the Quakers) are offended (tho unjustly) for--they may be called Three Perfons.

- 4 P. 37. W. P's faying, That the outward Person which suffered was properly the Son, we utterly deny: This is exprelly contrary to many Texts of Scripture, and a great Fundamental Article of our Christian Creed.
- 5 P. 42. That Christ is our Examplenow that by Figure or Example, they meant not only, or indeed to much, that he is our Example in Holy Living and not making bim our Example, and another that is, an Example of our Imitation." while for doing it.]

6 P.49. The Quakers wild Notions viz. of Christ within) import not only two Christs, but many, even Thousands,

7 P. 58. I own Christ within by his a Seed of God in the Faithful.

8 P.70. That Christ had and hath a Carnal Body. In opposition to G. F. is a Spiritual Body.

P. 19. As there is a gradual going unto Perfection, so there is a gradual forfaking of Sin, and putting off the Old Man, with his Deeds-It is extream Folly and Madnels, for any to delay or put off that Work to old Age, or the Deathbed, Truth Advanced, p. 73.

P. 105. Christ the Eternal and Essential Word, who was in the Beginning with God, and was and is God.

P. 30. Though all Creaturely Similitudes are improper to express this Mystery.

P. 41. He (W.P.) would cast it upon his Opponents, that they held, the Body that fuffered, was properly the intire Son of God; which were to make him but a meer Man: But none of the Opponents faid, that that Body, without the Soul of the Manhood, and without the Godhead of the Word, was the intire Christ.

P. 44. (Heb. 1.3.) Impertinently quoted by G.W. to prove, that Christ's coming in the Flesh, was either a Figure or Example for us to follow, as he would have Walking, which none ever found fault us to understand him, that by Christ's with. So we are bere one while blamed for coming in the Flesh, his being a Figure,

> P. 50. Christ, as he is God, is the same in all, and as he dwells in all the Faithful.

Bid: I deny that the Seed of God in Godhead, Presence :-- I own that there is Men, is eitheir Christ or God-I deny G.F's Notion of it, that it is not a Creature.

P. 71.—Christ's Body now in Heaven,

P. 72.

9 P.72. I know none that accuse them P.74 G.W. and his Brethren-have exfor holding, that Christ's Birth and Death was only transacted within them.

ness of Christ, which he wrought in his own Person wholly without us. In oppofition to W. P.

11 P.89. Blaming G.W.for denying the Merit of fhedding Christ's Blood by vertue of the Spear, there being a great difference between Christ's offering up himself -- and the Acts of wicked Men, &c.

12 P. 92. Is that Blood of Christ that was outwardly shed, in being?

12 P.88. Let none from this infer that I do not own the Doctrine and Faith of Christ within, and of his Divine Teachings, Inspirations and Illuminations, for that I do with all my Heart, oc.

14 P. 109. The true Doctrine and Senfe of the Light within, as a Divine and Supernatural Gift of God, given to all Faithful Christians, of whom it is faid (as David faid concerning himfelf) The Lord is their Light, and their Salvation: And also that Christ, the Eternal and Essential Word. who was in the beginning with God, and was and is God, is that true Light, that doth enlighten every Man that cometh into the World-is a Doctrine well war- and Blood of Christ (Spiritually) --- which ranted by Scripture, and confented unto the Saints eat, and hath within themby the generality of Profesors of Christi- Nor the Urim and Thummim-Nor the anity, orc. Doctrine of Salvation; orc, See more p. 175.

pounded these places of Christ born, slain,

to P.80. Justification by the Righteousto be necessary in order to Justification. P. 81, His Opponents do not fay, that wicked and unfanctified Perfons are justified.

> Tet p. 90. confesses, His giving up his Blood to be shed, and his Life to be taken away, was a most noble Act of his Soul and Will. [So the Merit was in that.

> P. 93. To enquire where that Blood. now was--was a curious and unnecessary Question to be resolved.

P.112. The falle Pretence of the Quakers Teachers, to extraordinary Prophetical infpirations, gave them the just Characters of Palle Prophets; and that none could juffly be fo called, however otherwife unfound or mikaken, that had not those high Pretences.

P.95. The Light within (the Christ) is not sufficient to Salvation without some thing elfe. P.105. Darknels, and not Light -- natural. P.106. Not more than Confei-

ence-- Not one in all-- Not God, Christ, the Holy Ghoft, the Unction or Anointing-Nor a Seed-teacheth not Immediately or Infallibly-is not the Gospel the Power of God unto Salvarion --- Nor the Rule of Faith or Life to all Men--- Nor the Flesh :

results distribute with the And many more of his Contradictions I could produce out of this very Book, (as well as other of his late ones) but this is fufficient to flew, whether he can Contradict himself now or no; that the Reader may judge, whether he is starkmad, or crazed in his Understanding, seeing he said in his Preface to his Pretended. Exact Narrative, that none, but such, would hold perfect Contradictions.

I did intend to have added also a Life of some of the Priests Corrupt Doffrines our. of G.F's Great Mystery as answered by him seeing G.K. hath made so much use of that

Book unjustly against G. R. and Friends, to show G. R's Deceit, Hypocrisic and Partiality, in picking every thing he can out of our Friends Words and Writings, and yet at the same time can overlook or pass by much greater Errors in the Priests, and other Professors, which he durst not stand to vindicate; whereby it appears, that it is not out of Conscience to oppose Error, as he pretends, but appears, that it is not out of Conscience to oppose Error, as he pretends, but Error where ever he found it, as well in others, as what he pretends is so in us. But Error where ever he found it, as well in others, as what he pretends is so in us. But many, or most of those former Opposes and Advertaries being dead and gone, I was loath to go to take into their Ashes, or revive their Errors, but let them perish with them, tho many of them was also our Persecutors, (and having many of their Books also by me) which yet G. K. hath done far worse by many of our deceased Friends, by wronging their words and Sense, to blast their Memories now they are dead and gone, and cannot answer for themselves; which yet shall remain, and be blessed (as the Memory of the Just) when the Name of the Wicked shall Rot, Prov. 10.7.

A Serious Expostulation with G. Keith.

H. George! What wilt thou do, when the Lord shall arise, as a mighty Man, and come upon thee, as a Gyant refreshed with Wine, to reprove Pfel. 50. 21, thee for all these things, and fet them in order before thine Eyes? And to Judge thee for all thy Hard Speeches, and Evil Treatment, of his Servants; even fuch as thou halt believed to be fo; and knowest in thy own Conscience thou hast wronged them, and the Sense of their words; and perverted the Truth thou once believed in; when thou shalt come to see and look Heb. 6.6. on him whom thou half pierced Spiritually, and Crucified afresh to thy felf, by thy Back-sliding and finful Prevarications; even denying the Lord 2 Pet. 2 1 that bought thee, in his Spiritual Appearance, the Measure of his Spirit in thee, who once Redeemed thee from the Evil of thy ways, and brought thee off from all Dead Lifeless Profession and Professors, which was then a Burden to thee as well as others; which pure Spirit thou are now doing Despite unto, forgetting that thou was't once Washed from thy Filthiness by the Living Virrue of it, and now art turned back to the Dark Lifeless Imm. Rev. Priefts and Professors again, and Godless Rabble, as thou once called them: And are they any better yet, as to the main, tho' thou art joyned with them? or the Truth ever the worfe for thy forfaking or denying it? Where p. 192. Benefit, Ad is now The Benefit, Advantage and Glory of Silent Meetings, as to thee, whose vantage and Life lies in words? What is become of that Seed of God that was once for Glory of Life ites in words? And that Birth Immortal which was once thy Life, and silent Meet- Precions to thee? And that Birth Immortal which was once thy Life, ings. Saluration which thou could'it write of, and give Directions to others concerning? of God in of God, which then once described ? It is the Work of Regeneration, and Way to the City of God, which thou once described? Is it not all marred now, and Travelled Aberdeen. of God, which thou once described? Is it not all marred now, and Travelled way to the back again the contrary way, and that Gulph repass'd in thy return to Egypt? Out of Soil. And must not all this be travelled back again, and this Sea repass'd in the Revelation, way to Canaan? Dath the Light of the Glory of God now shine in thee, in an unspeakable Brightness, as in the purified Soul? Or is it now as a permanent and

abiding Object to thee? Or is the Kingdom of Righteonfuels, Peans and Joy, now witheffed to be an Everlasting and Unchangeable Continuance, as to thee? Or the Glory of the Lord so to be arisen, as it goeth down no more? Or is it as the day that hath no night (to thee) that is Endless and Everlasting? Is not thy day turned into night, and thy Sun set in Obscurity? What will it would thee, if thou could'it gain the whole World, or Applaufe of Men, by wrangling about words, and lose thy own Soul? Thou can'it not deny, but the Power and Prefence of God bath been (and is) among this People, and be Zion, which be bath began to build in great Glory even in and among them, as thou faid'it, which shall go on and Prosper, till the Top-stone is laid with shouting, and Men cry, Grace, Grace be unto it, tho' thou art gone back from it to Babylon again? And whatever Literal Errors thou may'st pretend, to blind Peoples Byes from beholding the Beauty and Glory of it, it's but the Buemies Work to pervert every thing to a wrong End, and Hedge up thy own way against thy Return, when the Sense is found by thy own vindicating them: And what then fignifies all thy Opposition? It's in vain to fight against the Lord (which none ever did and profper) who hath begun the Work, and will earry it on, to the Comfort of all that believe, and Confusion of all

his Enemies. Oh, George! Remember from whence thou art fallen, and Repent, if thou can'it find a place, and do thy first Works, lest be come upon thee in a day thou art not aware of, and cut thee in pieces, and appoint thee thy Portion among Hypocrites:
Return to God's Faithful Witness, that cried in thy Heart many a day (as thou mm. Rev. faid'st formerly) Return, return, for wby wilt thou dye, and be for ever sepa. p. 50. rated from the Lord, and the Light of his Countenance, my Soul pitties thee: I owe thee no ill will (tho' I hate thy evil ways) but with thy Return. if it be not too late. I knew a Man once, that was as wicked a Man after he turned from Truth, as ever I knew in my Life, that yet would use to fay, when he was a little cold. That he knew where he went out, and where he must come in again, if over be was saved. And hast thou found another way. I trow not? Can'it thou fland to answer all thy Prevarications, as to thy ... then felf, and abuse of his People before the Lord, in the day of Judgment, when -cooping the Secrets of all Hearts shall be revealed, and every Man Rewarded according to bis Works? O George! be Serious, and consider thy State before it be too late, for God will not be macked; what thou and every Man Sows, that thou and all must Reap: It is not all the Priests or Bishops in the Nation that can light defend thee, or excuse thee, before the Bor of bis Justice, it's well if they can excuse themselves in that day: It is bard for thee to kick against the Prick, or frive against the King of Conscience; and I do not believe that thou will be able to baffle thy Conscience always, or stifle the Witness of God in it much longer, from triling to thy Condemnation if thou defilt nor. And I would ask thee this Question, Whether thou didle nor believe, (or see 1)

wilt yet deny it.) that Friends was Raifed up of the Lord in the beginning, at ... a fresh Visitation of the Love of God to Mankind? (If thou deny it, I can prove it out of thy own Books since thou went it from Priends. If yea, How did it

thous

Not will

thou come to turn from it, and lose it, seeing thou confessed, that the Power of God was among Friends, since thou came from Pensilvania? And whether the Church thou art now joyned to, hath not been some of the Opposers of Christ in his Spiritual Appearance, as the Jews was in his Appearance in Flesh? And whether any Worship or Service to God, is acceptable to him that hath not his Life and Spirit for the Spring or moving Cause of it, and all others dead and of no value?

Oh George! Could'st thou once have truckled to a Bishop in this manner, if thou had'st been to have had thy Head chop'd off on a Block, or negletting the Heavenly Gift in thy self, have gone to receive Ordination from him, and call it Holy Hands? Was the Presbyterians in Scotland to blame to Conform, when times turned, to save themselves from Sufferings? And art not thou, to do it without any Compulsion? And was it Shameful Apostacy in them, and not in thee? If thou art not quite hardened, think on these things.

I did intend to have added an Appendix concerning his Conforming to the Church of England, and Ordination in it; with a List of many Unscriptural things held and practised in it, for his Consideration, as joyned with it, but the Book being thus grown under my hand, far beyond what I intended, and also longer in the Publication than I expected, and that not being ready, I shall defer it to another occasion or opportunity, only because he charges us, p. 88. That no Society, called Christians, have so much deviated from Scripture-Language, as well as Scripture-Doctrine and Sense, as they (the Quakers) have done: Which I promised to try a little before I had done; I will give some Instances of his own Language and Doctrine (as now Conformed) having met with a parcel of Black Whoths in a Book of theirs, which though I have read the Scriptures several times, I cannot find in it, nor count according to it. But seeing G. K. pretends he can prove, we do not believe one Article of the Apositles Creed, I know not what he can prove.

Constitutions and Lectures—Sacraments—Rites and Ceremonies—Lapperlons—Sundays—polidays—and Eves—Curates—Cathedial nons Collegiate, Parish Churches and Chappels—Wednesdays and frictels. days—tolling a Bell, shall say Litany—Colleges and Universities—astical. Surplices—Graduates—Church wavens or Quest-men, Easter—stical. Surplices—Graduates—Church wavens or Quest-men, Easter—6,7,8,9, father and Godnother, Christining—Cross in Baptism—Sign of 6,7,8,9, father and Godnother, Christining—Cross in Baptism—Sign of the Cross—Tipping the Infant in Water, or laping Water upon the face of it—Ember-Weeks for making of Mimsters, Conduct or Chap
15,16, sain—Susgragan—Sacred Order, function—Pronoction—Benefite with Cure, Ecclesissical Living—Admission, Institution, Collation. Installation—Clicats, Choral—Homiles—Surplices instead of the Colleges of Colleges of Black—not Sill—Banns of Watrimony (with this Ring I thee Wed, and with my Body I thee Worship) Absolution, Michaelmas.

Michaelmas and Christmas (and other Masses) Datting out of this Life, 8 P. 32. Ben than be tolled—after—Death—but one Chort Peal, and one other before the Burful, and one other after—Doctors in Divinity, Law and 19612. P 36. fick, Batchelers in Divinity, Wallers of Art, and Batchelers of Law that usually wear Cowns with Canding Collars, and Sleeves trait at the hands, or wive sleeves—with hoods or Cippets of silk or Sacrenet, and Squace Caps; and that all other Ministers—shall usually wear the like Apparel as is aforefaid, except Cippets only -half usually wear in their Journeys Cloaks with Aceves, commonly called Priests Cloaks, without Gards, Welts, long Buttons Frithee or Cute; and no Eccleliaffical Perfon thall wear any Coif, or wrought me, why a Pight-Cap, but only plain Sight-caps of black Silk, Sattin, De Prieft mut Gelbet-fant of Stone-Carpet of Silk-Terrier of all the Glebes, Quilt Cap. &c.—Parith Clerk—and Wages—Commissaries of Cfacials—Pre. P. 39. 42, rogative Court—Surrogate—Dean of Arches—Arch-bilhops, Con- 43,44,46. fillozy—Proctoz—fees—Julitution and Induction—Wilpenlation, 48,69, 67, Licenles or Faculties—Somners or Apparitors—Sublitutes—Promoters of Informers—Clergy of Lafty. Besides the other Days of the Week, and Names of the Months, after the Heathen; and other Days and Times after the Papilts; and many other things that I could name. These things, no doubt, seems very Harmonious to G.K. with his new pair of Spectacles; and which I have not mentioned to pick occasion against the Church of England, only to try G. K's Skill in proving them by Scripture. And that the Reader may judge, whether no Society have fo much deviated from Scripture Language and Doctrine as the Quakers (of whom he can give no fuch Instances) or else place this Charge to the rest of his Lyes aforesaid Number 59. though I could reckon many more.

Twenty Texts of Scripture for G. K. (if he will Preach on a Text) to confider of, as appliable to himself.

Hey are of those that rebel against the Light, they know not the ways obereof, Joh 24.13.
nor abide in the paths thereof. See also Chap. 21.14.

The way of the Wicked is Darkness: they know not at what they stumble. Prov. 4. 19.

—For why should I be as one that turnesh aside by the Flocks of thy Com- Cant. 1. 7.

panions.

Thine own Wickedness shall correct thee, and thy Backslidings shall reprove thee: Jan. 2.19.

Know therefore and see, that it is an evil thing and hitter, that thou hast for saken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.

Why gaddest thou about so much to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. See also Verse 13. and Jonah 2.8.

-But if the Salt bave lost bis favour, wherewith shall it be falled? It is thence-Matt, 5. 13. forth good for nothing but to be cast out, and to be troden under foot of Men. See alfo Chap. 6.23.

.43 When the unclean Spirit is gone out of a Man, he walkesh through dry places, 44, seeking rest, and findeth none. Then he saith, I will return into my House from Chap. 12.43 whence I came out; and when be is come, be findeth it empty, wept, and garnished.

45. Then goeth be, and taketh with himfelf seven other Spirits more wicked than himfelf, and they enter in and dwell there: and the last flate of that Man is worfe than the first.

For what shall it profit a Man, if he shall gain the whole World, and lose his Mark 8. 36.

Lake 9.62. own Soul. And Fefus faid unto him, No Man baving put his band to the Plough, and looking back, is fit for the Kingdom of God.

John 17. 12. -Those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition -

Rom. 1. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

Gal. 2. 18. For if I build again the things which I destroyed, I make my felf a Transgressor. See 1 Tim. 1. 19. of making Shipwrack of Faith and a good Conscience.

Speaking Lies in Hypocrifie, baving their Conscience seared with a bot Iron. 1 Tim. 4. 2.

Heb. 6. 4, For it is impossible for those who were once enlightened, and have tasted of the beavenly Gift, and were made partakers of the Holy Ghost, And have tafted the 6. good Word of God, and the Powers of the World to come; If they hall fall away, to renew them again by Repentance: feeing they crucifie to themselves the Son of God

For if we fin wilfully after that we have received the knowledge of the Truth. 27. there remaineth no more Sacrifice for fins, but a fearful looking for of Judgment,&c.

Of how much forer Punishment, Suppose ye, shall be be thought worthy, who bath troden under foot the Son of God, and bath counted the Blood of the Covenant suberewith he was sanctified, an unboly thing, and bath done despite unto the Spirit

Now the Just shall live by Faith: but if any Man draw back, my Soul shall

have no pleasure in him. See also Verse 39.

3 Pet. 1.9.

But be that lacketh these things, is blind, and cannot see far off, and bath forgotten that be was purged from bis old fins.

But it is bappened unto them according to the true Proverb, The Dog is turned to Chap. 2. 22, his own Vomit again; and, The Sow that was washed, to ber wallowing in the mire.

Jude II. We unto them; for they have gone in the way of Cain, and ran greedily after the Error of Balaam for reward, and perified in the gainsaying of Core .--- Clouds 12. they are without Water, carried about of Winds ; Trees whose Fruit withereth, without Fruit, twice dead, plucked up by the roots See also ver. 13. and 1 John 5, 16.

I have much more at his Service when Opportunity prefents.

The Conclusion.

HUS, Reader, I am come at last to a Conclusion, tho' long first, I hope not unnecessarily; but that it may answer the Endintended, and execuse its length, my chief End and Aim herein, having been to vindicate Truth from Perversion, and distinguish it from Error, and to bear my Testimon in my day to Christ, and his Appearance, not only outwardly but also inwardly, which some in the Enmity of their Spirits, would fet at variance or in Opposition one to the other, and render us as deniers of Christ for bearing Testimony thereto, as if we did not own him enough in the outward; and yet to flew their Deceit and Confusion, other whiles blame us for faying, we have chosen Christ to be our King, (as J. P. did E. B.) but Christ without and Christ within is not two, but one Christ; and they that truly own him without, will also own him within, to be King, Priest and Prophet; as they that own him within, will also withour, and his Coming, and Suffering, and End. in both (viz. Man's Salvation) which is not different, nor to be too nicely distinguished, as G. K. said, and as I have shewed. And that Christ's outward and inward Appearance does not make void, but confirm each other to their feveral Ends, and are not in Opposition but in Conjunction one with another: Which, that thou may'lt come to know, and turn to his Impard and Spiritual Appearance of Light, Grace and Truth, in the Inward Parts. fo as to come to know the Benefit of his Outward Coming and Suffering for thy Salvation and Justification, is my real defire for thee with my own Soul.

Now unto him that hath been with me from my Youth up, and preserved me in many Dangers and Difficulties, and carried me through many. Exercises, and hath affished me in this Work, the Enjoyment of whose Presence is more to me, than all that this World can afford: Even to God the Father over all, and to his only Son Jesus Christ our Lord, with the Holy Spirit, be Glory, Honour and Praise, both now and ever, Amen.

THEEND.

data North pur lasting head that should be in the Mander to time Stops and inghe places, build Paint and the wening, which is not wery material.

de may estay be supplied, where the Defect above it.

Reader, The common Fate of Books hath happened also to this, for not-withstanding the Author's Care; and Printers Diligence, some Errors have escaped the Press, the greatest of which, is in a Quotation of G. K's p. 88. and another p. 173. as also a mistake p. 190 and 232. which, with the rest that is material, is here noted, and which thou art desired to correct, or not impute them to the Author.

Preface p. 2. l. r. Scriptures in black. p. 5. L 33. for mammock'd r. maim'd.

Page 11. Line 11. dele G. K. p. 12. l. 34. for 'tis read bis. p. 15. l. 18. f. Bene c. Bine. p. 26. l. 14. after being add (Jayi G. K.) and in Margent let Alfo 2d Narr. p. 18. 3d Narr. p. 25. and Ser. Call. p. 28. l. 31. dele m. l. 40. dele cenfe. against l. 12. fet Alfo in 2d Narr. p. 38. and Serious Call. p. 31. l. 12. r. fa bions. p. 24. the Pages refer to the following words. p. 37. against l. 37. fet Serious Call. p. 41. l. 13. f. is r. are. p. 43. 3. from bad to Extream l. 5. should be in Italick. p. 45. l. 33. f. Defence p. 157. r. Defending, p. 7. l. 35. dele are. p. 45. l. 13. r. Lews. l. 19. f. any r. and p. 47. l. 24. l. 44. s. neat 40. and in Marg. l. 1696 m1661. p. 52. l. 35. r. they defended were, against l. 40. Serious Call. p. 53. l. 11. before bloffed add 0 Holy, and against 11 in the Margent let Letany, l. 32. r. Changed and Glorified. p. 54. l. 7. f. as r. but. p. 40. l. 77. r. now diffinerable. p. 64. Margent fi Ser. Call r. Reafons, p. 16. p. 66. against l. 28. fet alfa in 2d Narr. p. 16. p. 77. l. 2. r. all the Books. p. 81. l. 14. f. Men r. Men. p. 85. l. 27. l. W. B. r. W. P. p. 88. l. 21. after preffed c. or faffer any Grief but is well underflood of the Incarnate or Ingressed Word. p. 93. l. 36. and p. 34. l. 4. G. F. p. 47. c. p. 95. against l. 6. fet 3d Narr. p. 26. p. 99. l. 37. r. Vl. His Prodis. p. 101. l. 33. dele B. p. 166. l. 23. r. with is in Sin. p. 121. l. 37. and p. 135. l. 43. f. 68. r. 49. p. 139. l. 41. r. and as if. p. 140. l. rs. s. blind and ignorant Man. l. 43. dele other. p. 144. l. 10. f. badt. bid. p. 155. l. 20. r. before now, l. 42. r. to Reward. p. 159. l. 21. r. fame Body, and fame after. p. 165. l. 17. f. is r. are. p. 167. l. 21. f. of a Nasarai Light, or the light, byc. p. 168. l. 15. r. True Light of Gbrill. p. 173. l. 33. r. blings relating; and for Principles betoning at r. Pradices informad by. p. 177. l. 19, 20. t. we are r. were. p. 178. l. 9. r. Reafon. p. 160. l. 41. dele in. p. 100. l. 39. l. 21. f. and r. a. p. 221. l. 24. f. which r. with. p. 229

Note, Some Scriptures are omitted in the Margents sometimes, that should be fet, and some other References to G. K's other Books, where the same things are mentioned, especially towards the beginning; and some Titles and Notes put in the Book, that should be in the Margent: Some Stops not right placed, and Parenthesis wanting, which is not very material, or may easily be supplied, where the Defect appears.